Ludus Ludi Literarii:

OR,

SCHOOL-BOYS *Exercises* and *Divertisements.*

IN XLVII

SPEECHES:

SOME

Of them *Latine*, but most *English*; Spoken (and prepared to be spoken) in a *Private School* about *London*, at several *Breakings up*, in the Year 1671.

LONDON,

Printed by *W. R.* for *Tho. Parkhurst*, at the *Bible* and *Three Crowns* in *Cheap-side*, 1672.

S-, R

22.

Ludus Ludi Literarii:

OR,

SCHOOL-BOYS

Exercises and *Divertisements.*

IN XLVII

SPEECHES:

SOME

Of them *Latine*, but most *English*; Spoken (and prepared to be spoken) in a *Private School* about *London*, at several *Breakings up*, in the Year 1671.

LONDON,

Printed by *W. R.* for *Tho. Parkhurst*, at the *Bible* and *Three Crowns* in *Cheap-side*, 1672.

45.
1. 16.
594

THE PREFACE TO

Those worthy *Gentlemen* and *Ladies* that were, or that (if not prevented by ill Weather, &c.) intended to have been *Hearers* of the insuing *Speeches*; and to as many more, as shall vouchsafe to *read* them. The Publisher thereof humbly addresseth the following *Preface* and *Apology*.

Gentlemen and Ladies,

IT hath been justly complain'd of, as one great over-sight, in the Education of young Scholars, not onely School-Boys, *but the Junior sort of* University-Men, *that they are*

Seldom, or never, put upon the making of Orations in their Mother-Tongue, but alwayes, or Generally, in Latine, *which causeth some of them to attend but little to the sense of what they write and speak; provided the* Latine, *of what they they deliver, (as if that were all in all) be but tolerable.*

Me-thinks it fareth in this case, as with some Mothers, who care not how ragged and dirty the Clothes be which their Children wear underneath, *if they have but a handsome and cleanly* Frock *to put over them: Or, as it doth with some men, who stick not to say, and do, those things, when clad with* Vizors, *which they would fear, and blush to do or say, if they did but appear with open Face.*

I cannot do right to the Gentleman who hath lately written to that purpose, (and how many more have made the same Complaint I know not,) unless I give you his own words, which are as follow. In the 30th. *Page of his Book (a Book sufficiently known) we meet with the insuing Expressions.*

Neither can it be easily apprehended, how the use of English Exercises should any wayes hinder the improvement in the Latine-Tongue, but rather be much to its advantage: And this may be easily believed, considering what dainty stuff is usually improved for a

Latine

Latine entertainment. For I'll ſuppoſe but an Academick Youngſter to be put upon a Latine Oration; away he goes preſently to his Magazine of collected Phraſes, he picks out all the glitterings he can find, he hales in all Proverbs, Flowers, Poetical Snaps, Tales out of the *Dictionary*, or elſe ready latin'd to his hand out of *Licoſthenes*. This done, he comes to the end of the Table, and having made a ſubmiſſive Leg, and a little admir'd the number of his Auditors (let the Subject be what it will.) "*He falls preſently into a* "*moſt lamentable complaint of his inſufficiency* "*and tenuity, that he, poor thing, hath no ac-* "*quaintance with above a Muſe and a half, and* "*that he never drank above Siz-q. of* Heli-"con; *and you have put him here upon ſuch a* "*Task, that would much better fit ſome old* "*Soker at* Parnaſſus, *than his ſipping, unexpe-* "*rienced Bibberſhip. Alas, poor Child, he is* "*ſorry at the very Soul that he hath no better* "*Speech, and wonders in his heart, that you will* "*loſe ſo much time as to hear him. For he has* "*neither Squibs nor Fire-works, Stars nor Glo-* "*ries; the curs't Carrier loſt his beſt Book of* "*Phraſes, and the malicious Mice or Rats ate* "*up all his Pearls, and Golden Sentences. By* "*and by, for ſimilitude from the Sun or the* "*Moon; or if they be not at leiſure, from the*

 "*Grey-*

" *Grey-ey'd Morn, a shady Grove, or a purling* " *Stream. This done, he tells you, That* Bar- " naby bright *would be much too short for him* " *to tell you all that he could say, and so fearing* " *he should break the thred of your Patience, he* " *Concludes.*

Now if this, or to this effect, be the sum total of what many University-*Youngsters do use to say in their* Latine *Orations (whatsoever the Subject be) (as we need not to doubt but it is, if we consider who writes it, one that question-less has been an Ear-witness of many such Speeches as those, from young* Academicks, *and, it may be, yet is, from time to time,) if such (I say) be the* Album Latinum *of many young* Academicks, *what* Album Græcum *do you think is in the Orations of most* School-Boys? *which having made into a kind of* Lambitive, *with the* Honey *of a few* Latine *Phrases; they doubt not but a liquorish Auditory will receive and swallow with sufficient pleasure. But were the boldest Boy of them all, to say in English no better things than what he saith in Latine, it would go nigh to put him to the blush, as some that have given the World* Rhyme *instead of* Reason; *if what they have printed were turned into* Prose, *it would certainly dash them out of all Countenance.*

Me-

Me-thinks non-ſenſe *in* Latine, *to them that underſtand* Latine, *ſhould ſound as harſh as if it were in* Engliſh; *but, to be ſure,* good ſenſe *in* Engliſh *is far better than* non-ſenſe, *or* bad ſenſe, *though it were in* good Latine.

If then moſt Youngſters (as too frequent experience ſheweth) will not mind good Latine, *and* good ſenſe, *both at once,* 'tis *fit the* main chance *be provided for; which is, that there be rather* ſenſe *without* Latine *in what they ſpeak, than* Latine *without* ſenſe.

There is one thing more to be ſaid for the uſing of Engliſh *Orations in Schools, at ſuch times as they* break *up; namely, that a great, if not the greater part of the Company at ſuch Solemnities is ſuch as underſtand no Latine; and are no more edified by Orations in that Language, than the common and unlearned people amongſt the* Papiſts *are by a* Latine-Maſs, *who had they not* Beades *to tell over (which thoſe Auditors have not) they would not know how to paſs the time without great irkeſomeneſs.*

The fore-cited Author, Page 37. *tells us,* He that hath ſomething in his mind of Greek or Latine, is requeſted now a-dayes, to be civil, and tranſlate it into Engliſh for the benefit of the Company, *giving us thereby to underſtand that it is at this day accounted* abſurd, *and a* Soloeciſme *in Manners, to ſpeak* Latine *in their*

hearing, who understand it not (surely, for the same reason as it is so accounted for two to whisper *in the company of others.)*

They that are commonly tir'd with a good Sermon of but one hour long, which they do competently understand, and is more gracefully spoken than Boys can: How should they have patience to hear Boys patter over Latine *Speeches two or three hours together, of which they understand not one word? To me it seems a very strange thing, that* Women *fore-knowing what their Entertainment will be, should ever come to a meer Latine treatment, without being solemnly invited; or on the other hand, that any Body should have the confidence to invite them (or any person as ignorant of Latine as themselves) to a parcel of Speeches which are all in that Language.*

That Gentlewomen *be sometimes invited to those Solemnities, is convenient, that Mothers may have some account of the Abilites, and Improvements of their Sons, which they can take some measure of, by an* English *Speech; if it be* good sense, *and so spoken by them, as doth demonstrate they understand what they say, and know where to place the* Emphasis *of every Sentence, and the* Accent *of every Word, (to say nothing of* Gentlewomens *being most at leisure to attend such Solemnities, and that upon* Worky-dayes *they are commonly the greater part of every Congregation,*

tion, where it is proper for them to be; as also that they use to be most affected with such things as those, when they can but understand them, witness the pleasure which they sometimes express upon those occasions, when they understand them not, as if they were refresht by sympathy *with them that did.*

By this time, I hope, enough hath been said to demonstrate, that Children's Speeches upon Breaking up *occasions, should be in* Engilsh *to chuse.*

Some may doubt, but for my own part I do not in the least, whether it be proper to put young Lads upon the making *and* speaking *of Speeches either in one Language or in another: There is a great and manifest use both of the one, and of the other.*

There is a great use of Boys, their rehearsing *or* pronouncing Speeches *now and then, before a handsome Assembly, (which I begin with, because that they are first able to do,) to instruct them in the way of proper and becoming* Elocution, *and of distinct speaking, which is graceful and useful, both to* Old *and* Young, *in ordinary Conversation: As also to give them a competent measure of laudable* Confidence, *when they have occasion to appear before their* Betters, *and to address to them; for want of which, some that are no Fools, seem to be such, when their Superiors*

are

are by; and appear so very sheepish, *as if, according to our Proverb, they could not say* Bo to a Goose; *which* sneaking, *and ridiculous kind of bashfulness, others naturally as modest, and fearful as themselves, have perfectly conquered, by the help of a better, and more publick* Education, *and it may be by no one thing more than by being taught and accustomed gracefully to pronounce* Orations *in the sight and hearing of their Superiors.*

Sure I am, that Boys which are very young, not exceeding Nine *or* Ten *years of Age, may, in a little time, be brought to* pronounce *a Speech very* distinctly, gracefully, *and* pathetically, *(though few to compose Speeches at those years that shall be worth the hearing) yet, I believe, it is not then too early to begin to shew them the way and method of* Invention, *how they may be able to speak something that is* congruous, *and* proper, *to any Subject that shall be propos'd to them; and that the foresaid noble faculty, is capable of some considerable improvement even at that small age.*

If a Master shall indeed inlarge *and* inrich *the* Inventions *of his young Schollars, and put a sharpe edge upon their* Fances, *I think it is one as noble and useful improvement as he can give them, especially if intended for any liberal Professions, such as Divinity or Law; for*

no

no faculty more needful for men of those Professions, than a brisk and copious invention.

To raise and inlarge the Inventions *of Boys, I know no one way better and easier, than by setting them certain* Copies *and* Patterns *of dilating upon any kind of Subject*, pertinently, *and* pleasantly, (*or of* Theames *and Subjects so dilated on*) *whereby they will sooner conceive the way of doing it, than by a multitude of* Rules *to that purpose*; Nam faciliùs ducimur exemplis quàm præceptis, *especially when they shall hear their School-Fellows time after time, repeating their several Speeches*, (*in order to being perfect in them*) *they will take the* aire *of great variety of Speeches, and have some impression made upon them by all, or most of them.*

Let no man condemn this way till he has try'd it; and when he hath try'd it, I presume no judicious *and* candid *person will ever condemn, but approve and commend it.*

The main Use *and* Service *which I have propos'd to my self in Publishing the insuing Speeches, is, to* whet *the* Inventions *of Children, by setting divers* Examples *before them, how* trivial Subjects *have been inlarged upon, though possibly not so well as many* Masters *could have done it, yet something better than such things are usually performed by* young Schollars,

Schollars, *without help from others, which must not in this case be pretended to; neither is it fit that Children should at first be put to go, without* leading; *or young* Swimmers *suffered to venture into the Water, without* Bladders.

All or most things in their first beginnings are small and imperfect: And this (so far as I have understood) is the first Essay *of this nature that ever came in print, or has been made by any one; & being such, doth beg for such allowance as ought and useth to be given to those who are and have been the* first Founders *of any* Project, *from which no such maturity was at first expected (were it the Art of* Printing, *or whatsoever else) as was hop't for in process of time,* Facile est inventis addere. *'Tis easie to add to those things which are once found out; and if some abler person shall please to take that easier Work in hand, (taking in good part the poor foundation which I have laid) I hope it may turn to very good account: And really, did I not think that that which I have here Published, might be of some real* Use, *(as* trivial *as it may appear) I would be the first that should burn it.*

What though many of the Subjects *be as* petite, *and* little *as can be thought of? it followeth not that those Speeches are useless, witness what you find in Oration* XXI. *called* An Apology for unpromising Subjects, *which I would*

would request the Reader to read in the first place, if he have any prejudice upon that account.

One benefit of such little *and* unusual Theams, *is, they keep the hands of Boys from* picking and stealing, *I mean, out of Authors, such as* Reusner *and* Lycosthenes, *which abundance of* Plugiaries *are wont to do, when they can find any thing there for their purpose.*

I hope there will be little or nothing found in these Speeches too merry, *or* too light, *for Boys to speak upon such occasions; neither do I think there is any thing* merrier *in these Papers, than in a Book call'd* The simple Cobler of Agaua, *written by a* grave Divine, *for which I have seldom, if ever, heard him blam'd.*

Nay, who knows not that a great many grave and eminent Ministers do yearly attend the Publick Commencements, *when and where,* Terræ filius's, Prævaricators, *and their* Shadows *do utter many things, as* little serious *as any that are here, and seem to be sufficiently pleas'd therewith, so long as they abandon all* Obscænity *and* Profaneness, *of which, I hope, thou wilt find neither more nor less in these* Speeches.

Onely the 14th. Speech *may possibly* impose *upon thee at the first Reading, as if some of the real Sayings of the most exeellent* Fathers *were there* quoted *and* drolled *with, but if that*

Helluo

Helluo patrum, the R. Primate of Armagh *were alive, I am sure he could not find one of those sayings in any of their Writings, unless St.* Augustine *did ever stumble upon* Pax est bona res, *which is more than I know.*

There is nothing expos'd to derision in that Speech, but what ought to be expos'd, *and what the worthiest Divines, now in use, have laid aside; so that it doth really commend what our soberest Ministers do at this day practice, if that Rule be true,* Qui monet ut facias, &c. He that wisheth you to do as you do, commends you for so doing.

To ballance the merrier *Passages, give me leave to tell you, there are a great many* serious *hints given to Children, concerning most things, which they ought to do, and to leave undone; commending* good Humors, *discommending* bad *ones, praising* good Nature, good Manners, good Learning, Virtue, Honesty, &c. *You may look upon the more* chearly *passages, as intended to* sweeten *those that are more* serious, *to the Pallates of Children, and to be such as might suit the occasion of a* Breaking up.

It is besides the intention of the Publisher, *if any thing contain'd in any of these Speeches, shall offend any Body, either* gentle or simple, *(as the saying is): Wise Folks do not use to take offence at what Children speak, or is spoken*

by,

by, and as from them: Nay, I hope, none will be taken, since they have past the Test of an acute Licenser.

Now who is the Master of that Private School *where* all *these little Speeches were spoken (save onely three or four that fail'd?) Or where the* School, *is not worth thy inquiring.*

He is one that has been better imploy'd in his time, than in over-looking Childrens Exercises, (though he knows his betters too, have been at the same Trade) and sometimes is.

It would please him a great deal better to be reading in the Polyglot Bible, *or in the* Abstract of the Criticks, *(if he had them) or in a piece of good* Divinity, *either* Polemical *or* Practical; *or if it were but in* Galen *or* Hippocrates *(if he had time for it); but every man must comply with the law of his Condition, provide for those that are his, and thankfully accept his present circumstances.*

He is one that never opens his mouth to Proselyte *Children to this or that disputable Opinion, or concerns himself of what Judgment, or Party, their Parents are; but truly indeavours they may be* good Schollars, *and* honest Lads; *and next unto that, doth press upon them* good Nature, good Humor, *decryeth all* Envy, Malice, Captiousness, Crossness, Quarrelsome-

ness,

ness, *as having as great an* antipathy *to those Vices as any man can have.*

He professeth himself an impartial Lover of all good Men, and doth presume every man to be good, till he find him otherwise.

He hath as little Zeal about things that are manifesty indifferent (*either* Pro *or* Con) *as any man in the World, and chuseth to reserve it for those things which are truly worthy of it.*

'Tis a great principle with him, that the real differences of good, and intelligent people, are not so wide *as they seem, and that through* prejudice *and* interest, *they do many times contest about words, whilst they do heartily think the same thing.*

He had much rather be imploy'd in reconciling *all sorts of good Men one to another, (which he would make a great part of his Work, if his opportunity were so large as he could wish) than in teaching Children to* decline Nounes, and forme Verbs, (*whether* Latine *or* Greek) *or to make* Latine, *or* Speeches, *or in reading the best* Latine *and* Greek *Authors to them, that are read in* Schools, *and giving the sense thereof.*

But whilst the pleasure of the Almighty *is, he should* drudge *and* truckle *as he doth: He desires to be found* faithful in a little; *in all Conditions* Loyal *to his Soveraign,* peaceable *towards,*

wards all Men; and what his Hand findeth to do, doing it with all his might; *not despairing, but the onely wise Disposer of all things, may call him forth one time or other, to be serviceable to God and Men in a better capacity.*

R. S.

THE

NUMBER

AND

TITLES

Of the insuing

SPEECHES,

TOGETHER

With the first Letters of their Names, by whom they were spoken.

THE *Prologue*, Orat. 1. H. J.
Advice to Orators in two Cases, Orat. 2. S. L.
Upon a Mince-Pye, Orat. 3. M. H.

Upon

Upon following the Fashions, Orat. 4. J. R.
The Paradox, or in praise of Crossness, Orat. 5. S. H.
Upon an honest Boy, Orat. 6. E. W.
Upon a Pert Boy, Orat. 7. J. W.
Upon what News, Orat. 8. J. B.
Upon Boys that can learn, and will not, Orat. 9. N. G.
Upon a Quakers Wedding, Orat. 10. H. J.
Upon Boys going to School, that are not intended for Schollars, Orat. 11. J. H.
Upon an Imperfect Speaker, Orat. 12. T. T.
In praise of a slovenly Clown, Orat. 13. W. R.
Upon half English, half-Latine, and other unknown Languages, Orat. 14. D. R.
Upon keeping Books clean, Orat. 15. R. N.
Upon the bad Humors of some Boys, Orat. 16. J. H.
Good Wishes, Orat. 17. T. D.
A Vale to the School-Room, Orat. 18.
Upon the good Humors of some Boys, Orat. 19. M. M.
Upon the keeping of Lent, Orat. 20. R. B.
An Apology for unpromising Subjects, Orat. 21. M. M.
Upon my Self, Orat. 22. H. S.
In praise of Publick Schools above Private, Orat. 23. D. R.

In praise of Private Schools above Publick, Orat. 24. S. P.
Upon a New-Years-Gift, Orat. 24. R. G.
Upon a Loving Couple, Orat. 26. J. B.
Of Coffee, Orat. 27. M. M.
Of Chocolat, Orat. 28.
Of Mannerliness and Unmannerliness, Orat. 29. W. R.
Upon all being Speakers, Orat. 30. W. M.
Upon a Crabat, Orat. 31. E. C.
Of good Nature, Orat 32. H. T.
Upon Winking, Orat. 33. S. L.
Upon a Prompter, Orat. 34. C. D.
Upon Watches, Orat. 35. J. B.
Upon a Lord Major's Show, Orat. 26. M. M.
Upon Tobacco, Orat. 27. B. C.
Of Cleanliness, Neatness, and Gentleness, Orat. 38. W. R.
Upon a Glut of Doctors in Druina, Orat. 39. H. J.
Upon a Grum Phylosopher, Orat. 40. R. R.
The Moderators Speech, Orat. 41. E. M.
Pro Scholis Publicis, Orat. 42. C. D.
Pro Scholis Privatis, Orat. 43. S. P.
Oratio Moderatoris, Orat. 44. A. W.
In laudem Doctrinæ, Orat. 45. C. D.
Apologia pro orationibus quibus sunt levissima Themata, Orat. 46. D. R.
In Laudem Virtutis, Orat. 47. B. C.

ORAT.

ORAT. I.

The Prologue.

Gentlemen and Ladies,

THis is the fourth time ſince laſt Pye-tide, that ſome here preſent have vouchſafed us their good Company, upon this, and the like occaſions, for which I am to give you the hearty Thanks of this Houſe. We have made bold to invite you to a ſmall Treat, as this day, at which you will find hearty-welcome to be your beſt Chear. We had wont formerly to begin this little Solemnity with a Latine Speech, but have ſince conſidered that it is no good manners for us to keep the Ladies faſting, till Schollars have eaten up the firſt Meſs: Who can tell what your Ladiſhips may long for? and therefore it is fit you ſhould be firſt ſerved. We do not at this time in-

send you any Bill of Fare, as heretofore, observing, that squeamish Stomachs, many times, cannot eat of a Dish they knew of before, but onely of such as come upon them unawares. We shall have several Dishes (such as they are) be pleas'd to feed heartily upon what you like. If one do not please you, we hope another will: We have provided but three Outlandish Dishes, I mean, three Latine Speeches, because we find that most of your Stomachs do not stand to them. Latine Speeches to them who understand them not, are like Oisters in the shells to them that cannot open them. We have therefore appointed an Interpreter to each of them, who though he gives you the same sort of Speech, yet otherwise drest, like Venison, some of which is bak'd, and some roast'd, that different Palates may be gratified. We have so contriv'd, that if here and there a Speech be longer than the rest, the next that follows it shall be as much shorter; like a longsome Cane, that hath but a short ferrll, which makes it to be but just fit. You'l find the longer East, the shorter West (as they say) and so it will come all to one. Far be it from you to think that we are such *Chamelions*, as to feed constantly, or generally, upon the Air of Speeches. No, I assure you the two *Grammers*, Latine and

and Greek, *Corderius*, *Erasmus*, *Terence*, *Virgil*, *Horace*, the construing and making of Latine, and such other Butcher's meat (if I may so call it) these are our constant, or ordinary, Food. We could not therefore invite you to *Dine with us*, (as they say) to our own Fare, but thought it necessary to provide a few hollow-Birds, and a Mince-Pye, and some such things, that we might Dine with our Friends, towards the good time, which come's but once a year. Alas, but for a few Exceedings, such as these, and more especially for the good Company of our Friends, assembling upon these Occasions; how melancholy should we be, since our Play-house is gone? where we might have recreated our selves we know not how much, because we never try'd. I am not able to say how long, or how little a time we shall sit at Table, because I know not how many Dishes we may be disappointed of, but admit that this our entertainment should last two or three hours, how often have you waited longer then so at a Christning, or Funeral? where you have been treated with nothing else but a few Naples-Biskets, and a little Wine; not brought in neither, till you were almost faint & going away, and yet there, your patience ha's held out, neither have you been much angry, when you

have been dismist, after so long a stay, with nothing, but a sprig of Rosemary.

Yea, have you not many times sate at a Friends Table, after your Bellies were full, whilst twenty or thirty Dishes were carved out, that you had no room for? I say, have you not tarried there an hour or two, when you could eat no more, without any shew of discontent, till such time as the Chaplain had done his Office? O the constant patience of them who frequent Playes, from day to day; how chearfully do they sit down five or six hours together, by day or night, to see and hear no other than a long story of *merry Milk-Maids*, or of a *Gentleman, a Shoe-maker*, or *of* Dr. *Faustus, and the Devil*, &c. We mean not to detain you so long as did my Lord Mayors Show, from the time you went, to the time you came; nor can we present you with any thing so considerable, as was there to be seen (in one of those hours) but (if I mistake not) the greatest part of your time there, was taken up in hearing (if not also in seeing) what was less considerable (pardon so seemingly proud a word, for I shall labour to prove it) than may be this day seen, and heard, amongst us Children, with no such trouble, and hazard, as you were there expos'd to. Here are no *Squibs* and *Serpents*,

to

to fire the flaxen Periwigs, no Crackers to make Issues in your Ladiships Necks, at leftwise to burn your Hoods, Scarfs, Whisks, Points; no terrifying sights of Women and Children, ready to drop down from the Ridges, and tops of Houses. As for the *Pageants* there, (a sight which most affected the common people) give me leave to say, here are Children of as good Complexions, as were the *Negroes* that rode upon those Pageants; Here are as handsome Faces, as they appear'd to have, who were there in Visor's; here are Children as smooth, and pritty, as were the young *Satyrs* that danc'd there; here are some young ones, not less amiable to see to, than was the Lady in the Pageant, who was call'd *Amity*; and the other young Ladies, representing several Virtues, save that they were of the more beloved Sex, they females, we poor Males. Nay, to speak another proud word, I dare lay the price of *Orpheus* his Harpe, that he who went for *Orpheus* in the Pageant, though he spake all Rithme, yet did not speak better sense and reason to the Lord Major himself, than some of the succeeding Orators will to you. Think it not an undecency to hear Boys speaking, as if they were Men, sith all *Ages* have pardoned *Æsop*, for introducing Birds, and Beasts,

speaking, and acting, as if they had profound Reason. Once again fear not our being tedious; for my fear is, that our Orators will make more hast than good speed.

ORAT. II.

Advice to Orators in two Cases.

G. and L.

I Spake the last time for winking (a practice of my own) but now I must tell you, there are two faults some Orators are guilty of, which I cannot wink at. One is, their speaking *too fast* and *hastily*: The other, *too slow* and *dreamingly*. If an Orator ride post, it will be thought that his Horse is none of his own. If he give not his words their due *Emphasis*, it will be supposed he does not know where their *Emphasis* lieth. It is for *Verses* to *run*, and 'tis their Commendation when they *run* well, and well may they *run*, having so many *feet*; yea, being all *feet*. A Verse may skip like a *French Mounsier*, or be brisk as a body-louse; but an Orator should proceed like a grave *Spaniard* or *Italian*, *sensim sine sensu*, or *Pian, Piano*. 'Tis the business of an *Orator* to *affect* and *perswade* others, that he

he will never do, unless he seem to be affected himself, and that he can never seem to be, whilst he huddles over what he has to say; such an one seems to be weary of his Work, and his Hearers will be as weary of him. On the other hand, if the Speaker *dream*, the Hearers will *drowze*: Let him shut his eyes, (if he please) to shew his modesty, and to prevent diversions, but so to speak, as if he were *half asleep*, is unpardonable. Though he must not *fly*, like *Pegasus*; yet his words ought to *flow*, not to *drop* as if his Tongue were troubled with a kind of *strangury*. He ought not to draw his words one after another, at that distance, as they draw their Legs after them, who have the Disease too much in fashion. Thus have I presum'd to give advice to an Orator, though I never did, or shall presume to give any *advice to a Painter*. I doubt not but the advice I have given is good, but I question whether I my self can take it.

ORAT. III.

Upon a Mince-Pye.

Ladies,

SAving your longing, my Mouth waters to be saying something of Mince-Pyes. Now the Season draws near, and it is high time that the Plums and Spices were bought. Me-thinks they eat as well at this time of the year, as at any, or rather better, because the cold Weather, together with our warm Play, gets us an excellent Stomach wherewith to eat them. But for that, they might do as well at other times; for I cannot prove the eating of Pyes at *Christide* to be *Jure Divino*, nor yet do I think it to be *Jure Diabolico*. I neither place *Religion*, nor yet *Profaneness* in so doing. But I wonder who was the first *Founder*, or Inventer of Mince-Pyes, for me-thinks 'tis as good a composition for Food, as *Mithridate* is for Physick (which hath made its Author so famous.) Let the *Basis*, or cheif ingredient, of these Pyes be what it will, there are so many good Correctives, it can do do hurt, but a great deal of good. No body can tell, when they are well made, what they are made of, whether of *Beef*, *Mutton*, *Veal*, *Neats-Tongues*, or of *Tripe*, or of the *Scrapings* of the Cook's Dresser-Board; since the good Plums and Spices, and the slices of

of Candid-Pills are all that we can taste.

I could throw the stones at their heads, who make them in the Country with no other Plums than *Pruins*, no other Spice than *Pepper*; *Corruptio optimi est pessima.*

The better Meat, a Mince-Pye is, when rightly made, the greater their fault that spoil it. Mince-Pye is Food for Ladies, for it consists of several things that are far fetcht, and dear bought. All *Europe* cannot furnish Materials, of its own growth, to make one Mince-Pye, as it should be made, but *Asia* must combine in the doing of it.

How oft have I seen a Mince-Pye that came out of the hot Oven in a faint-sweat, presently relieved with a good Dose of Sack or Claret, and then me-thought it was refresh'd to admiration?

This brings a sad story to mind, of a knavish Plot, that one had upon an honest Gentleman, whom (to his great grief) he had never seen to *drink* himself Drunk, knowing how heartily he used to eat of Mince-Pyes, above all other Meats, he droun'd the Pye in Sack (which he thought, the good man was too intent upon his work to observe) to make him, if it were possible, unawares, to *eat* himself Drunk.

This was a rare case, and where one is made

made guilty of *Drunkenness*, by eating Mince-Pye; I doubt twenty are of Gluttony, but that is long of the goodness of the Meat, and badness of the Eaters.

Now if what I have said concerning Mince-Pyes, should chance to set your Ladyships a longing, my comfort is, your Purses can quickly command the best materials, and I doubt not but your excellent skill in Housewifery can make as good as ever were eaten.

ORAT. IV.

Upon following the Fashions.

G. and L.

FAshions, they say, are a Disease amongst Horses, and there are that think them so amongst Men and Women. If they be a Disease, the greatest part of our Fashions in *England* are the *French Disease*, for they come from *France*. 'Tis strange we should most imitate that Nation, which we do least love. Vests, they say, are a *Persian* Fashion, considering how grave a mode they are; I could wish they had been as unalterable as the Laws of the *Persians* had wont to be; but *Fashions*, like Flowers, do no sooner flourish, but they begin to die. How suddenly do we change our *Fashions*, from one extream to another?

Now

Now broad Hats are the Mode, and ſuch as had wont to be called *Two-banded Beavers*, in which little Faces look like a ſmall chop of Mutton in a great Meſs of Plum-broth; but lately they wore their Hats ſo narrow, I had almoſt ſaid (ſaving your preſence) as the brims or edges of a Cloſe-Stool-Pan. There are new Faſhions for all ſorts of things: There are Oaths in faſhion, which I abhor to repeat; and how doth it vex ſome great Ones, that they cannot keep that Faſhion to themſelves, but every *Cobler*, *Tinker* and *Tapſter*, will uſe it at his pleaſure. There are vile *Nicknames* in faſhion, and amongſt the reſt, in ſpight of ſenſe, to call every thing they are vext with, The Son of a Whore, as if a man ſhould run his Head againſt a poſt in the dark, to call it the *Son of a Whore-poſt* (or it may be to call himſelf the *Son of a Whore* for ſo doing,) which is ſuppoſed to be gentle, though it be non-ſenſe. There is a *Diſeaſe* in Faſhion, and a faſhionable name to call it by, and that is a *Clap*. Yea, there are *Faces* in *faſhion*, and out of *faſhion*: Sometimes, they ſay, it is in faſhion to look *pale*, and other times to have a *good colour*, ſometimes to be *ſpare* and *lean*, other times to be of a full and *plump* viſage. Commend me to thoſe Sons and Daughters of *Art*, who can, and do make their Faces, at leſt-wiſe their Com-

Complexions, to be alwayes in the fashion: But for the noble faculty of *Painting*, how could this be? Moreover, there are fashions for *Black-Patches* as well as *Faces*. Heretofore the figure of *Coach* and *Horses* was a fashion for *Patches*, but whether *Carts* and *Tumbrels* worn in Patches be not more modish at this day, I have not observ'd: But I should think the several appurtenances of the two late *Pageans* might be better than either. A parcel of *Negros* carrying Streamers, might do well for one sort of *Patches*, some *Satyrs* for another, *Panthers* for a third; and above all the young Gallants that look'd so prettely in *Visors*, as would have done a blind man good to have seen them; such a foil if it could be made into a Patch, might greatly set off a Ladies face. Now I would discourse a little of being quite out of the Fashion, and then take your choice. Say you should meet a Man in a great *Ruffe*, *short-wasted* Dublet, straight and long Breeches, with tagg'd Points round the Knees, black Boots, and white Boot-hoose-tops, a short Cloak, with a long *Cape*, reaching to the middle of his Back, and other things accordingly? what would you think of him? would you not take him to be one of *Queen Elizabeth*'s Subjects, not of King *Charle*'s? or would you not think

think he were come from the *Antipodes?* I should fancy such a man to be like a *Neck-Verse* printed in such odd and uncouth Characters, that it were pitty but that man's life should be saved (though a Malefactor) that knew what to make of him? Why should a man make himself a *Gazing-stock* to all persons as he walks the Streets? and make all of them ready to say, In the name of *Rabbi Abraham*, what art thou?

Then Ladies, we will come to this conclusion: It is good neither to follow all the *Fashions*, nor to follow none.

ORAT. V.

The Paradox, or, in Praise of Crosness.

G. and L.

WEre I *cross* my self, I might not venture to speak in praise of *Crosness*, lest I should be thought to praise my self. But if *Crosness* be a singular virtue (as I am about to prove it); the more I am naturally averse to it, the more need I have to excite my self and others to the liking of it. How many good things have ill names, and is not *Crosness* one of them? Of all the old *Philosophers*, commend

mend me to the *Cynicks*, those *dogged* Fellows. For me-thinks *Diogenes* was a brave Fellow, and very Majestically inthron'd in his *Tub*, and the cross Answers which he gave from thence did hugely well become him. Had not the *Oracles* themselves wont to give such *cross*, and doubtful Answers, that no body knew what to make of them? It is not for a Man to be *smooth* and *complaisant*. In a man it is *effeminate* so to be, and to be otherwise, in a woman, is brave, and *masculine*. Doth not a smooth Tongue as ill become a Man as a smooth Chin? and is it not better that a Man should have an harsh & scrubbed Beard, than no hair at all upon his face? Man, like *Mustard*, is good for nothing, if he cannot, or do not, bite a little. A man that is not cross makes himself *cheap*, whereas every good word that falls from a cross man's mouth is worth a groat. O the value that is put upon a cross man's *smiles*! They bear a price, like Pease at their first coming in, when there are few to be had. Will not one smile of his refresh a Wife, or a Child, like a bright day after a long lowring Season, in which the Sun had not shew'd its self. Are they not the cross-people that make all the mirth wheresoever they come? if any of a contrary humor be there. For as *Meteors* are set on fire by the cold middle

dle region thorough an *Antiperistasis* (or as it were out of crosness,) so many men have their mirth inflamed by the grumness and surliness of those that are in their Company; and as fire by the cold blasts of a pair of Bellows, is made to burn more intensely, so chearful men by the contrary humour of the Morose. By what I have said, you may see how easie a thing it is to flatter: For who can commend *crosness* without flattery. If a little Rhetorick can say so much on the behalf of crosness, how much more do you think may be said against it.

ORAT. VI.

Upon an honest Boy.

G. and L.

IT falls to my share to have the honestest Subject in all the Pack, *viz.* concerning an *honest Boy*. He is one that may be trusted; you may take his word; his word is as good, as if he gave you his own *Bond* for a thousand pound. He will be *whipt* before he will lie; yea, he will be fley'd first. Send him to know what time of day it is, and he scorns to tell you it is Eleven, when it is hardly Ten;

or

or to make it a minute less than it is. He is true to his Parents; if they send him to School, he will not play the Truant. He is true to his Master, if he set him to teach a Lad that is much his *Junior*, he will do it faithfully, and like the Master himself. He is true to his School-fellows, what he gives, he will not take again; and what Bargains he makes, he will be sure to stand to, and he will wrong no Boy of the worth of a pin. He is true to himself, for though he might now, and then, lose his time, and save his Breech, yet he will not do it. He hath wit enough to preserve himself, but no skill to hurt others. He is a Lad without *welt* or *guard*, his Heart is so plain and open, that you may even look into it at the windows of his Eyes. He is in a fair way to prove an honest man; in spight of that cursed Proverb, A young *Saint*, and an old *Devil*; whereas it ought to be said, A young *Devil*, and an old *Beelzebub*. As I hope to be an *honest man*, till I come to be a man, I will alwayes do my indeavour to be an honest Boy.

ORAT.

ORAT. VII.

Upon a Pert Boy.

Gentlemen and Ladies,

A Pert Boy is one of a *sprunt humour*, and of a sufficient confidence. His eye moves quick, and his Tongue quicker. He is brisk as a body-louse; you shall have him here, and there, and every where. He is one that will carry no Coals: He is *a little pot*, that is *soon hot*; a little worm, which ever so little trod upon, will be sure to turn again. Take heed of affronting him, lest he fly in your face. He is both a *Rasor*, and a *Whetstone*; for he is sharp himself, and he sharpens others, Joyn him to a Boy that is dull, and you do (as it were) put a living Soul into a dead Body. He is a Bird that can sing, but sometimes wont; now a Bird that can sing and wont, the Proverb saith, Must be made to sing. He is like an Horse, that hath good mettal, but must be mannaged with a curb. If any shall please to say, that I my self am a *pert* Boy, what care I? as long as both they and I do know, that though I may be *pert*, I am not *malepert*.

ORAT. VIII.

Upon what News?

Gentlemen and Ladies,

THe last time I spake of *Watches*, but now of *News?* The connexion may be this; The two commonest questions we meet with are, first, pray Sir, what a Clock is it? have you a *Watch* about you? The next, pray Sir *what News? Watches* tells us how the *Time* goes, but News tells us how the *Times* go. News is News, be it good or bad; as they say, *Home is home, be it never so homely.* Good News is best, but bad News (in some mens account) is better than none; for *something hath some savour.* Ill News is bad, but no News (as some seem to think) is worse. For they cannot live without News. No Verse in *Ovid's Metamorphosis* pleaseth some men better, than the very first, *In nova fert animus, mutatas dicere formas.* Would not some account it a Golden-Age, if they might live to see all those Changes really transacted, which are faigned in *Ovids Metamorphosis?* Could they not wish the whole World were an *Almanack* (as one wisht that mens wives were) that we might have a new one every year? One had wont to say, that *Disputandi pruritus est scabies Ecclesiæ*

clesiæ, that an *Itch of Disputing was the Scab of the Church*: And is not an Itch of News the Scab of the State? What an insatiable Paunch have some men for News? so that they had need to cry as that Poet speaks, *Peace Colon peace, and hold thy croaking din.* How many several sorts of News could I reckon up? *Court-News, City-News, Country-News, Foreign-News, Home-News, Schollars-News, Vulgar-News, Barbers-News, Bake-house-News, Coffee-house-News, Alehouse-News, Tavern-News, Gossips-News, Mens-News, Womens News, Childrens News.* I might add *good* News, *bad* News, *old* News, *new* News, *true* News, *false* News: News from the Royal Society, from *Merchants* about Trade, from *melancholy* men about *Prodigies*, such as no body hath heard of but themselves. Shall I add Publick News, Private-News, *Gazet-News*, *Grubstreet-News*, wise mens News, and Fools News. All these sorts of News there are, and yet some men can never have their Belly full of News.

Be it observed, that some men love to hear News, others love to tell News; and others neither care to tell News, nor yet to hear it. Again, some do alwayes want News, others are seldom without News for them that want it. We are become *Athenians*, and there are *noctuæ Athenis*, such *Owls at Athens* as can see

News in the darkest night of publick silence, and when there is nothing stirring. They take it for granted, that *England* is a kind of *Africa*, where some new Monster is daily to be expected. 'Twould make one wonder to see how some do cram themselves with News, as Boys do cram their Pockets with Apples, or Country-men their Bellies with *Pease* and *Bacon*, till they are ready to cry, *Hold Belly hold.* We *Boys* have not been more affected with any News, than that of a foreign Prince, whose Leprosie could not be cured, but by the bloud of Children, in which he was to bath'd, and so many *English* Children were to be sent him, in which number we did heartily fear we our selves should have been. And, if I mistake not, *Girls* were not more troubled at any News they have heard this seven years, than at the common and printed News of *Whipping-Tom.*

But I pass from jest to earnest: Then will be the best News; (and may *Watches* never be out of request till then) when all things shall be so well, that all wise men shall desire there may be no more News.

ORAT.

ORAT. IX.

Upon Boys that can learn, and wont.

I Observe that, with respect to Learning, there are four sorts of Boys; Some both can and will learn, others neither can nor will; Some would learn, but cannot; others could learn, but will not: I am to speak of the last of these. 'Tis cruel in a Master to be sharp towards a Boy that would learn, but cannot, and it is as cruel for him not to be sharp to a Boy that can learn, and will not. A Bird that can sing, and wont sing, must be made to sing. You may shrowdly guess by the *Physiognomy* of some Boys, that they could learn, if they would, but very desirous they are, that you should take that but for the copy of their countenances, and should believe that *Franti nulla fides.* For they think it more safe to be counted *Dunces* than *Truants*, and had rather seem to want *Capacity* than *Diligence.* Boys that can learn, and wont, are like Spices that must be pounded, or will not yield their aromatical scent, like Nuts that must be crackt, that you may come at their kernil; or like a Flint, that must be struck, that it may give fire; or like Children, that will take no Phy-

sick at the mouth, who must have it given them by way of *Clyster*.

'Tis better for the Master, that a Boy should be able, and not willing, than willing, and not able; for if he be able, he may make him willing, though with much ado. Let my Debtor be rather a rich Knave, than a poor honest man: For if he be rich, I can make him honest; that is, I can make him pay; but if he be poor, though ever so honest, how can he be solvent?

ORAT. X.

Upon a Quakers Wedding.

G. and L.

I Profess my self my self an Enemy to those clandestine Marriages which are hudled up at *Dukes-Place*, and other places of like Priviledge, where people use to *sneak* into Wedlock, as if they were asham'd of what they did. Why should people be married under an Hedge? why should not the stile of Marriages run like that of Bonds? *Noverint universi, &c.* Know all men by these presents adding, that I such an one take such an one, &c. Ought not a Bridegroom and his Bride to be

like

like two *Beacons*, set upon an high Hill, which set on fire, are visible to all the Country round about (though not to terrifie, yet to give notice as they do.) Is it not a mean thing for the Bells of a particular Parish to ring at the Wedding of Persons of Quality? why should not the whole City and Country ring of it? Most Folks use to be married by, or at the side of a Table, but is not more conspicuous for them to get up upon the Table it self, and there to be married? For the Table, so used, may serve as a *Pulpit*, if a man have occasion to Preach his own wedding Sermon. And why should Folks trouble a Priest to marry them? Can they not marry themselves well enough? They that have joyn'd their Hearts each to other, can they not as well joyn their Hands? if they have any Hands to joyn; but if they have none, a *Priest* cannot joyn them; yea a *Justice of Peace* was in that case excused by a wise *Proviso*, which, I suppose, you have heard of. What Marriage, or other Deed, is so authentick and irreversible, as that which is transacted by and with the Representative of a whole Nation? And what was the company assembled at the Wedding which I am speaking of, less than a Representative of the *English* Nation, as in reference to persons of all Opinions and Perswasions? The cele-

brating of it before so many Witnesses, might serve in stead of the Registring of their Marriage, which possibly might not be allowed of, as to those that are not free to be married according to Law.

Common Marriages have a low design, *viz.* only to unite one Man and one Woman (meerly as to the outward man); but this was designed to unite all *Christendome*, at leftwise all the people of *England*, whither Episcopal, Presbeterian, Independents, Anabaptists, *Quakers*, or by what other names soever known and distinguished. If Logicians say true, they took an effectual course to do it; For say they, *Quæ conveniunt in uno tertio conveniunt inter se. Those things which agree in one certain third, agree amongst themselves.* Now they made their guests to agree in two common thirds, *viz.* in eating of Venison, Pasty, and drinking of Claret-wine. A cunning and proper device it was to keep men from biting one another *to hold them by the teeth*, if they could longer be so kept than whilst they were held by the teeth. But had not those people a good guess with them, that could tell how many Venison Pasties would satisfie all Interests, and fill the Bellies of persons of all Perswasions as many as might please to come? Seven and twenty was

pretty

pretty well guest, to be such a proportion, as might prevent *Gluttony*; and if their Wine were dispensed accordingly, ten to one but all people went away sober. Other Marriages entertain people with mirth, and discourse for a day or two, but this, if History shall please to record it, (as I presume it will) may find mirth and discourse for all Posterity.

ORAT XI.

Upon Boyes going to School, that are not intended for Schollars.

G. and L.

I Do not aim to be a *Bishop*, nor yet any thing of a *Clergy-man*; yet I heartily thank my Parents for sending me to School. A little Learning makes a man considerable amongst them that have none, and, as they say, of a little bravery, will make a fine show in a Country-Church. A little Learning will make me able to understand *Lawyers-Latine*, some of which comes as near to *English* as Claret-wine, made with a dash of red, does to white. It is good that they who sign and seal Bonds, should know what *noverint universi, &c.* means, else they may be bound

bound in a greater sum than they are aware of. That Learning may fit me for a *Common-Council-man*, that is not sufficient for a *Privy-Counsellor*. I must have some Latine, that I may well understand those English words which are derived from thence. I may be *hector'd* and bafflʼd with great English words, or callʼd all to naught in Latine: If I understand none, I shall be quite out of fashion, if I can't decline *Amo*, *Amas*, *Amavi*: Where should I spend the time of my Childhood, but in a School? How many young Ladies are taught *Musick* and *Dancing*, and curious *Needle-works*, to pass the tedious time of their Virginity, who never mean to practice those things when they are married? A little Learning hath savʼd many a mans life, who had stretcht for it, if he could not have read his *Neck-verse*? Such a respect hath our Law for a little Learning, much I care not for. *The greatest Clerks are not alwayes the wisest men*; and it is a true saying, That *an inch of Mother-wit is worth an Ell of Clergy*.

ORAT.

ORAT. XII.

Upon an Imperfect Speaker.

G. and L.

I Have an imperfection in my Speech, which made me, at first, unwilling to have appear'd this day.

But when I consider what delight you take in hearing your Children *lisp*; and speak *half words*, and in repeating such words after them. I am not without hope that the *mine'd words* I shall give you, may be as acceptable as if they were whole; I use to *clip* the Kings English: Clipt money usually passeth, if the Coin be good, and 'tis seldom seen that *clipt Coin* is bad metal. Some Orators are better to see to than to hear; Ladies, you must judge whither I am one of them, for that is beauty to you, which you are pleas'd to account so. If it be said, I speak too fast, some have said as much of your *Ladiships*, and therefore let us bear one with another. They say my Tongue runs like a Fiddle, but if that Fiddle may make your Ladiships good Musick, I am content.

Indeed my Tongue is apt to run away with me, but I did resolve this day to ride it with a *curb*. Some have conquered their

stammering

stammering by care and discretion; and I do not despair, but I in time shall cure my *hudling*.

ORAT. XIII.

In praise of a slovenly Clown.

G. and L.

THe world does not know the worth of a *Clown*, nor I think ever will especially if he be not onely Sir *Arthur Clown Knight*, but also Sir *Arthur Clown*, and *Sloven Knight* and *Baronet*. He is surely a *Baronet* at least, for his Honour descends to his Posterity; and what is bred in the Bone, will not out of the Flesh.

The way to value him, is to know his Character, which is this, If he be a Boy, he is none of them that use to speak like a Mouse in a Cheese; or to whisper in Folks Ears, like *Mahomet*'s Pigeon; but as oft as he speaks his mouth opens, and he speaks, as they say, with a laudable Voice.

The voice of an ordinary Boy is scarce so good as his *Eccho*: If he tune to the *Base*, he roars like a Cannon, but if to the *Treble*, he *squeeks* so shrill, that his words will pierce your

your Head, as if they were squirted into your Ears with a *Syring*, which you know is good for them that are thick of hearing. Doubtless he is a great Schollar, for he read *Qui mihi* so long since, that he has quite (I cannot say quite and clean) forgotten it.

Moreover, there are three Properties of a great Schollar; The first is to love Pudding, the second to be a great Sloven, the third to be an errant Clown. Now the person I am commending hath the two last, and there are few Schollars that want the first. He saves a great deal of time, which others loose in tricking and triming themselves, and in studying Complements, and whilst they court Ladies, he reads Books. His Head is so busie about matters of Learning, that he cannot find time to Comb his Hair, to wash his Face and Hands, to consider whither that which he takes for a *Band* be not a *Dish-clout*; or whither it do not stand towards the Alehouse, to cut his Nails before they be an inch long; to wipe his Nose, which is his *Limbeck*, and his mouth is the *Receiver*; so that he is just like one of the old *Philosophers*, the length of whose Beards did assure the world, that they had not time from their deep Contemplations to cut them. He is one that is not guilty of making Legs, (as thinking that *Legs* are made already)

already) but he chuſes rather to *make Faces*, ſuch as were never made before. He hath a great care of his Health, for he keeps his head warm (which is a great matter towards health); I ſay, he keeps his head warm, for he ſeldome puls off his Hat.

He takes a courſe to prevent the trouble of a Wife; for what Lady will fall in love with him, or ſuffer her ſelf to be courted by him? So he provides againſt that which the ſimple Cobler complains of, *viz. Women and Care, and Care and Women, and Women and Care, and Trouble.*

He is a plain ſpoken Lad, calls a Spade a Spade, (and is it not good to do ſo?) He will not bid you deoſculate his Poſteriors, but if he would ſpeak to that purpoſe, he ſpeaks the plaineſt Engliſh. A Clown is not aſham'd of the Badge of his Profeſſion, which is ſlovenlineſs. For as a Chimney-Sweeper may be known to be a Chimney-Sweeper by his Face and Hands, as black as ſoot: So he to be a Clown by his ſlovenly hue; for were he a Courtier, he would not go in that Garb. He carries no perfumes of Musk and Ambergreeſe about him. Thoſe ſweet ſcents make Ladies ſick; but he and his Clothes ſmell more like *Caſtor* and *wild Arrach*, which are good for *Vapors*. He is *Democritus* and *Heraclitus*,

clitus, both at ſeveral times; for ſometimes he laughs continually, and makes other Folks laugh; other times he is alwayes *whining* and *crying*, yea, many times he does both together, like an *April* day, when Rain and Sun-ſhine meet. I fancy it would hugely accommodate him, to dwell as *Diogenes* did in a Tub. For there his Noſe might drop at pleaſure, there he might have water to waſh his Face and Hands; there it would not be expected that he ſhould make Legs (eſpecially if it be up to his Chin) there, or in ſome ſuch place, we uſe to put foul Clothes, and that would be the fitteſt Pulpit that I know in which to preach ſuch Doctrine as I have done this day.

Well, after all that I have ſaid, he may in time light upon a good Lady; if they ſay true, That contrary Complexions uſe moſt to fancy each other, as Black and Fair, and why not *Neat* and *Naſty*, *Courtly* and *Clowniſh?* and they two may agree together like Vulcan and Venus. Do not ſome ſeem to ſee as much beauty in *Slovenlineſs* and *Clouniſhneſs*, as others think there is in Deformity? As Negros eſteem the greateſt *Blacks* to be the greateſt Beauties. Since then *Sloven* and Clown are ſo excellent together, and ſo ill aſunder, (if I can hit upon it) I will either be both, or elſe I will be neither.

ORAT.

ORAT. XIV.

Upon half-English, half-Latine, and other unknown Languages.

G. and L.

CAn you indure those *Dunces*, that spend a whole hour in a Pulpit, and speak not one word of Latine all the while? or how can it be known that such men are not *Mechanicks*.

Have you never read in St. *Augustine*, *Oportet Clericos se à laicis discriminare utendo scilicet in concionibus suis ignotis Linguis, ut populus sentiat illos non esse laicos*; that is, that *Clergymen* should distinguish themselves from the *Laity*, by using learned Languages in their Sermons.

If they meet with affronts for doing otherwise, may they not thank themselves, and *turn the Buckle of their Girdle behind them?* For he that can'd a Clergy-man upon the Rode, was commended for so doing, when it was alledged, that he had not on a *Canonical Coat*. And did not a Reverend Father thus Comment upon it, *Tum utinam pro singulis verberibus, illi decem inflixisses*; that is, Then I wish you had given him ten blows for one.

What

What if the greatest part of a Congregation doth not understand Latine? Have you not heard St. *Hierome* quoted to this purpose, *Populus quanto minus intellegit tanto magis admiratur.* The people most admire what they do least understand; and do as little understand some mens English, as other mens Latine.

What lean stuff is an English Discourse, unless it be larded with Latine? and how fresh does it taste, even like a Calves-Head without Bacon? Hath not the Lord *Bacon* a passage to this purpose in his *Augmentum Scientiarum? Ut caput vitulinum, sine carne porcina sic sermo Anglicanus, sine mixtura Latinitatis.*

Me-thinks a little Greek in a Sermon, is like slices of candid Pils in a Mince-Pye, which gives it a very fine relish; and if the *Greek* and *English* happen to sound alike, is it not excellent to shew the consent of Languages? As he that quoted St. *Chrysostome* thus, As St. *Chrysostome sweetly*, σὺ γὰρ, &c. which comes as near to the English as may be.

How pleasantly it chimes, when a brave Oratour rings the Bells of several Languages as near together as may be? As he that said, Shall I tell you; yea, I will tell you; nay, I must tell you what one of the Ancients said, γνῶθι σεαυτὸν, *Nosce teipsum*, *Know thy self.*

Have we not the bleſſed Example of the Glorious Church of *Rome*, which uſeth to have one half of its Devotion in an unknown Language? For they pray in Latine, though they preach in Engliſh; or did you never hear them cite St. *Bernard* for their ſo doing, *Parum refert, an is qui loquitur, ſciat quid loquitur, cum is ad quem loquitur; quod loquitur, parum neſcit.*

Did not all the ancient Fathers, *Juſtin Martyr, Clemens Alexandrinus*, and the reſt, uſe to make the one half of their Sermons to conſiſt of paſſages quoted in unknown Languages? Are not *Chryſoſtome*'s Writings half *Hebrew, Chaldee* & *Syriac*, though he pretended to write in *Greek*? Who knows but there may be learned Forraigners in our Engliſh Congregations, who underſtand no Engliſh: For their ſakes ought there not be *Latine* and *Greek* good ſtore in a popular Sermon? *Latin* is *Latin*, if it be no more but this, *Pax eſt bona res*, as ſaith St. *Auguſtine*.

Judge you how a Mince-Pye would eat without Plums or Spices? Are not Quotations the Plums and Spices of a Diſcourſe? Do not theſe things make the people to know, and cry out, That he is a great Schollar?

He that thunders out Hebrew, makes the Congregation ſtair, if not ſtartle; and if he cry but *Tohu va bohu*, with ſo audible a voice as

as some do use, they presently conclude, that he is a great *Rabbi*, if not another *Rabbi Ben Manasseh*.

Is it not put among the Reasons of the contempt of the Clergy, that they put no more *Latine* and *Greek* into their Sermons? Which of the Fathers was it that said, *Ideo juniores Theologi non multos citant authores, quia debita lectione destituuntur*; that is, that, Therefore young men use but few Quotations; yea, cry them down, because they want sufficient reading.

Who ever heard of any mischief that was done by using Latine in a Sermon? save only to a certain *Miller*, who being questioned for taking Tole twice, said he, was incouraged so to do, by the hearing a Priest cry in the Pulpit, *Tolle, Tolle*, which he thought meant, take *Tole* once and again; for you know, it is good to be sure. But now I shall pull off my Mask, and let you know, That all that I have hitherto said, was but the copy of my countenance.

Away with such *linsey woolsey* Discourses, such half-Silks, such threed-Plush, such Beggars-Velvet, such mingle-mangle.

Give me a Discourse all of a piece, not like a Taylor's Cushion, made up of shreds and patches: Let ends of Gold and Silver be cry'd in Streets, not in Pulpits. Half English half Latine is *mungril* stuff, give me an Horse rather than a Mule.

Give me a plain *Escutcheon*, for they are the noblest: Who does not know that pure Wine is better than a mixture of Wine and Water? pure Gold, than Gold with Oar; Noon-day than Twilight; and the more constant weather that is in the Spring, than the more unconstant weather of the sickly Autumn? If a *Clerum* should be made half *English*, how ridiculous would it be; and why is not an half English *Clerum* as proper as an half *Latine* Sermon?

What if *Bellarmine* have given seven Reasons for using unknown Languages in popular Sermons? Were it not easie to answer every one of them? Say the first be this, *Sententiæ ignotis linguis prolatæ tempori fallendo prosunt*, that is, Passages in an unknown Language help to spin out the time; yea doubtless to spin it out in Cobwebs.

The second this, *Meditationi opportunitatem præbent*, that is, It gives the people time, whilst he is speaking Latine, to call to mind what he spake before in English.

The third is *Errores celant*, that is, Errors shut up in Latine, cannot infect the common people. Nor truths, so shut up, inform them.

The fourth, That *Reprehensiones ignota lingua pronunciatæ, non vulnerant*; that is, that the

the Sword of Reproof, kept in the Scabbard of an unknown Tongue, wounds not. You know it is to much purpose to wear a Sword always in the Scabbard, and with a full resolution never to draw it.

The fifth, *Si quid contrà communem sensum dictum fuit, non detegitur*; that is, If the Priest change to talk non-sense in Latine, the common people will be near the wiser for it.

The sixth, *Ignorantia est mater Devotionis, & lingua ignota est mater Ignorantiæ*; that is, Ignorance is the Mother of Devotion, and the use of unknown Tongues is the Mother of Ignorance.

The seventh and last this, *Quia medici potiones, aliaque remedia, latinè præscribunt quæ nihilomniùs operantur.* Because a Latine Purge, or Prescription, works as well upon one that understands no Latine, as if it had been prescrib'd in English. Where note, that Sermons work not *Morally*, but *Physically*. Here are Reasons to satisfie the wise men of *Gotham.*

In spight of an hundred such Reasons as these, I would say, that a popular Sermon, half Latine, is like a *Pudding* that is half *Suet*, which would make an ordinary Body sick.

Who are the great Latine-Mongers, but the Junior fry? the young *Pedants*. They that want matter to tire the Hour-Glass, may help themselves with such words as *Heautontimorumenos*, or the word in *Aristophanes*, containing almost fourscore sillables, which twice repeated, adding, as I find the word in *Aristophanes* his *Ecclesiasoúsoon*, may go a very great way.

'Twas thought there would not be time enough for me to give you one Speech in *English* and another in Latine, (as I use to do) and therefore I have presented you with this *Hermorphrodite* (if I may so call it) half Latine and half English.

ORAT. XV.

Upon keeping Books clean.

Gentlemen and Ladies,

WOnder not if you see me in a very great Passion; For when I behold the *Neatness* of your *Ladiships*, how can I chuse but think of the contrary *Nastiness* of Boys? especially in the usage of their Books. Some of their Books are in such a pickle, that your Ladiships would hardly touch them with

with a pair of Tongues, and the meer seeing, or scenting of them, might cause a breeding Lady to *peuke*.

How oft have I seen the Floor of this Room *pav'd* with Books? which generally lie spread open, as they spread Carpets. By the place in which we ordinarily see their Books, one would think they were their *Foot-stools*.

If the worst Scents were best against *Vapors*, some of their Books might be better to you, in that case, than *Assa-fœtida*.

Woe be to that *Thief* that were to read his *Neck-verse* in one of their Books, so stain'd and blotted, that in many places a man cannot read in them for his life.

I have considered with my self, how such Books should be disposed of, for in a School they are but *Nusances*. Let the *Scavenger* have those that are meer dirt and dust, and those that are full of grease, may be sold for *Kitchin-stuff*.

The truth is, I have much ado to keep my own Book clean amongst so many *Slovens*.

I shall name no body at this time, but at our next meeting, if this be not mended, expect a Catalogue of all their Names, save one, that for me, shall alwayes be nameless.

ORAT. XVI.

Upon the bad Humors of some Boys.

Gentlemen and Ladies,

I Must make bold to tell you, that Boys are *humorsome* things, and their ill humors are very various; though I believe otherwise concerning my self.

Some are *idle*, and their Character is this: They come late to School, and as *seldome* as they *dare*; and when they come, their Books are to seek, and when they have found them, they are to seek for their Lessons, and when they have found their Lessons, they shut their Books: For their Books, like a drowsie man's eye-lids, are no sooner open, but they close again. Then they put their Books under their Arms, (as dearly loving that posture in which they use to go from School) and their Hands into their Pockets. There, it may be, they find *Apples* or *Plums* wherewith to refresh themselves in the intervals of their Labours. They will crack you Nuts all day long, like *Squirrils*, if they may have leave to do so. Poor Souls, they think every hour a whole day, till the blessed hours of *Eleven* and *Five* do come, and then they rejoyce like Prisoners

Prisoners acquitted at a Gaol-delivery.

Others are *Quarelsome*, and their Character is this. They are little *Salamanders*, alwayes in the Fire, I mean, of *contention*. They are either *Plaintiffs* or Defendants all the day long, and have alwayes some little *Suit* depending. Their Master had need to be a *Justice of Peace*, and if he were so indeed, he would find it hard to hear, and judge of all their Complaints, and to *bind* them to the *Peace*, or to their *good Behaviour*. They either give or take offence from Morning to Night: If a School-fellow smile at a merry conceit that comes in his head, they presently accuse him for laughing at them. If he lay but the weight of his Finger upon them, or strike them but with a straw, they bring against him an *Action of Assault and Battery*. They will hurt others, to make them hurt them again, rather than want matter of Complaint. If a Master should indulge their Humors, they would be in a fair way to make *Common Barretters*. The melancholy peevish bloud which troubles them, may bett be discharg'd by those long Leeches, which are usual in Schools.

Then there are *surley dogged* Boys; vex them in the morning, and they are vext for all day. They look like the Pictures of *ill luck*, and they look like themselves. Let the

Master

Master strike them ever so little, and presently down they lie, and seem to wish that they were their Masters Horses, and then they would be sure to lie down with him in the next deep Water they came to.

Give them a gentle touch for some great Misdemeanor, and with as ugly a look as a man in a *Visor*; they *mouth* at you, and *whine* it out, They'l tell their Mothers, and they shall come no more; and if it happen that the Mother be as wise as the Child, and the Father out of the way, ten to one but they prove as good as their word; and a good riddance of such ill-natured and unmannerly Chits.

Others again are *everlasting Talkers*, their Tongues have found out the *perpetual motion*. They have such a *Palsey* in their Tongues, as many have in their Hands, that they can never hold them still; or may we not say their Tongues have got a *loosness*, that they cannot hold?

I have spoken of some that are *ilde* as *Dogs*; now I must tell you of others that are *wanton as Kitlings*. As you have seen a *Cat* play with her *tayl*, so will they with any thing that comes near them. Their Books serve them to play at *Bakers-dozen*. You shall observe such Boys sometimes *look up* to see what they can find, over their Heads, to play withall,

(and

(and there a ſhadow will ſerve) other while look down to ſee what's *under their Feet*, other while look round about them, to ſee what they can find to ſport themſelves with. If a Dog come into the Room, they rejoyce at it, and run to meet him, as if it were a near Kinſman that they had not ſeen a great while. If a Mouſe chance to croſs the School, it feeds the delight of ſome Boys, as much as the ſuperſtition of ſome men, when an *Hare* doth croſs their way. If they might have leave to converſe with *Bees* and *Butter-flies* at time of year, it would pleaſe them as well as to enjoy the Company of the *Royal Society*; and if they might but follow *Domitians* Trade, *viz.* to catch Flyes, they would think themſelves as very Emperors as he. Happy is he that can get a *ſtraw*, or a *piece of Mat* into his hand, for that will ſerve to make him a *Spear*, or a *Sword and Belt*, or elſe to make him a *Fillet*, to tye up his Hair like a Shoo-maker, and for many other purpoſes.

But if they have nothing in their Hands, they can play with their Hands themſelves, (for Hands were made before play-things) or with their Fingers-ends. With their Hands they can *Whiſtle* or *Drum*, or *ſuck a Bubby*, or play ſeveral tunes upon a Table; which puts me in mind of what one ſaid to a per-

a person of Quality, given to that Sport, namely, That he would undertake to tell him what he play'd, though he were out of hearing, who enquiring of him, what he had play'd whilst he was in another Room, made answer, *Sir, you play'd the Fool.*

These are but some of the Humors of Boys, from whence you may collect what manner of life a School-Master must lead, unless he be much and often in the dispensing of our *Diet-drink*, which is a *Catholick Purge* for all ill Humors.

ORAT. XVII.

Good Wishes.

G. and L.

SOme have thought that I could not *wade* thorough a Speech so well as they, because they are bigger than I, and my Legs are shorter than theirs. But may they not be deceived, as the Fool, who went about to wade through a deep Pond, and being askt why he did so, answered, Because he had seen the *Ducks* get over that Pond, and his Legs were longer than theirs.

A Duck, though his Legs be ſhorter than ours, may paſs where a Man cannot.

Though I be ſhort, and my Speech ſhorter, yet, I hope, it may be *ſweet*. For I love ſweet things, and was much taken with a ſweet Paſſage quoted out of St. *Chryſoſtome*, which began thus (Σὺ γὰρ) Su-gar.

Now that my Speech may be as ſweet as any Tooth in my Head, I wiſh it might conſiſt of good News. The good News which I wiſh I had, to tell you that are Merchants, is, That your Ships are ſafely arriv'd, and richly laden; you that are Miniſters, that ſome good Prebends, or Deaneries, are fallen to you. I wiſh I could tell you that are my *School-fellows*, that the *Pope* had made *Holy-dayes* of half the dayes in the year, for which we would cry *Gratias* ſo loud, that, if it were, poſſible, he might hear us *to Rome*. I wiſh I could tell the good *Ladies* that are here, whither *Virgins* or *Widows*, that I could help them all to very good Husbands: Laſtly, I wiſh that I could tell you all, That the fear of this dayes work had not hinder'd the little Orators from keeping their *Drawers* as ſweet as my Speech.

ORAT.

ORAT. XVIII.

A Vale to the School-Room.

Gentlemen and Ladies,

MAy it pleaſe you, We are about to remove our Quarters, but not very far.

Whether we ſhould congratulate, or condole our ſo doing, as yet I know not. They ſay every thing is as it proves, and the *proof of a Pudding is in the eating.* Sure I am, that ſome of my School-fellows will be heartily ſorry for our going from hence: This being a ſpacious Room, gave them *air* and *exerciſe.* When the Maſters back was turned, then they could run about like *Deer* in a large *Park.* If they had taken *ſtegell* or *Tunbridge-waters*, here they could ſtirr enough, for to make them paſs.

Lo yonder is a famous *Stair-caſe*, the hither part of which was their *Watch-Tower*, and their beſt *Proſpect*, where they could ſit and ſee who went out, and who came in: The upper part was their ſculking-place, where they uſe to play at *Whoop all hid*, a wiſe Sport, for they uſe to ſay, *Bene vixit qui bene latuit*; that is, he lives well that hides well.

Here

Here is a Room over our Heads, and when they could get into the Upper-House (or other House) then they took themselves to be *Lords*, and were ready to throw it down upon the Heads of us poor *Commons*.

If the Master pursued them, they had a back Door, out of the *House of Lords*, at which they escaped, and presently they arrived at the little House, which, the fright they were in, made necessary for them.

Here is a dark Coal-hole, where they had wont to keep *Blind-mans Holly-day*.

Here are *hollow Forms*, meer Trunks, into which they use to shoot themselves, and there they were as safe as *Conies* in their *Burrows*: For who would look for any thing there but *Rats* and *Mice*? and they never thought themselves solitary, when they could light upon such good Company.

Here were Peggs to hang their Hats on, those they brake down, and put in their Pockets, as if they had Pocket-Hats to hang upon them; or rather because they chose to have their Hats in their Hands (which is a moving posture) when they had no leave to wear them upon their Heads.

Here are great round Pillars, which they always fancied to be like the *Masts of Ships*, and themselves to be little *Sailers*, whose business

business it was to climb those *Masts.*

Here is a *Trap-door* over head, which had it been the onely way of *ingress* and *egress*, how would it have pleased them? for then they would have imagined themselves to have dropt down from the Clouds, when they came that way to School, and to have been mounting up to the Firmament, when they were going that way home.

Wonder not if some Lads be fond of this Place, for here they drew their first *Latine* Breath; here others first learnt their *Greek* Alphabet, and here some have drunk the first Draught of that wholesome *School Diet-drink*, in which they have found so much good.

Here is a spacious *Court-Yard*, where they had wont to find much *Play* for themselves, or *work* for the *Glazier*.

Now, think they, must we go from a *Palace* to a *Pound?* Yet, it may be, they comfort themselves with this, that where they are going they shall be within the hearing of many *Women* and *Children*, which being a merciful sort of Creatures, they hope, by their *intercession*, alwayes to escape a *Whipping*.

But what shall be done with this fine Room when we are gone? surely, it is too good to be made a *Porters Lodge*, for one whose onely business should be to attend this private Gate.

Shall

Shall it be a *School* again? content; if that be true, that *there is the best Trading, where are most men of the same Trade*, and then we will call this Alley, *School-masters-Roe.*

Shall it revive a *Chappel* again? It might serve for such a purpose, but for one use that some would be apt to make of making it so, *viz.* an *use of Information.*

Were it mine, and could I *metamorphis* things as fast as *Ovid* had wont to do; I would change it into a *Dwelling-house*, then would this Place be no longer hanted with those little *spirits* which use to make such terrible *Noists* both within and without.

Then might the little House serve for more necessary Uses, than to be an *Exchange* for Boys to Discourse their little affairs in, or to play at *Bowling-stones.*

But why do we play so *loth to depart*, since some of us have been warn'd out so long by the *Inscription* over our Door, in these words, *Aut Disce, aut Discede.*

Yet for all that, it would grieve us too much to think of leaving this Place, and of our taking our leave of so much good Company as now is in it; but that the thoughts of leaving our Books also for that long *Vacation*, which we are now ushering in with our Speeches, doth much refresh us. *Dixi.*

ORAT. XIX.

Upon the good Humors of some Boys.

G. and L.

I Am bold to say, That Boys have good Humors as well as bad, after all that has been said, by a false Brother of our own, who hath told Tales out of School; and let him look to himself.

What had he to do to describe Schools, as if they had been so many *Bethlehem Hospitals* and to carry himself as if he had been the Porter of *Bedlam*, shewing to Strangers the several Phrantick Humors of the mad people there? I say again, Boys have some good Humors, as well as bad; and it is fit that the *Hares-head should be set against the Goose-Giblets.*

Some of them seem to be very *devout* whilst a Chapter is reading, they look as if they would *eat* it, and *digest* it when they have done; and if so, much good may it do them.

Some accustome themselves to come to School very betimes, both Morning and Afternoon. They use to rise as soon as the Sun or sooner, as if to do otherwise did as ill become

come them, as it would do a Servant to lye in Bed, when his Master is up. They rise from Table, at the latest, at the coming of the second course; but many times before the end of the first, as if they stood as precisely upon the number one; as he that cursed two, for first departing from Unity.

Some are greatly *diligent* in all they take in hand; they so study, that you would think they could never Play; and at times allow'd, they so play, that you would think they could never study. They do *hoc agere, & cum omni valde*, which is a very good property.

Some are greatly *silent* all *School-time*, though they want not for Discourse at other times. To me their Tongues seem like the *Alarm* of a *Clock*, which is set to strike at such an hour, be it Eleven or Five, and then it strikes, and not till then.

Some Lads are so *neat* and *cleanly* as can be desir'd: They say there are Spots in the Moon, but there are none in their Cloths or Books. They look like little *Bridegrooms*, or young *Cupids*, rather than like Grammar-Schollars; some of which, like Swine, if there be any place dirtier than others there they love to wallow.

Some Boys are as *modest* as your heart can wish: They seldome speak to their Betters,

but when they are spoken to, and when they do it, it is with a soft and still Voice, and not without a blush in their Cheeks.

Some Lads are wonderfully *gentle*: They look *gently*, they speak *gently*, they act *gently*. *E pleliori luto finxit Titan.* *Titan* seems to have made them of a finer sort of Clay: Their behaviour is more like *Men* than *Boys*, like *Gentlemen* than the ordinary sort of Men.

Some Boys are perfectly resign'd to their Masters will; whatsoever he saith is a *Law*, yea an *Oracle* with them, and they never dispute it more or less. This humor is very good, for though *Implicit Faith* be a bad Opinion amongst *School-men*, yet the yielding of it is a good practice amongst *School-boys*, *Oportet discentem credere*.

Some Lads are of a passing good nature, and excellent Temper: They are not onely *courteous* but kind: They not onely give good words, but do good Offices: They are ready to give and forgive. They are so far from wishing that their School-fellows should suffer, that they will now and then offer their service to suffer for them, though not a *whipping*, (which some Boys do dread like *death*); yet that which we call a *burning* in the Hand, I mean with a *Ferular*.

If

If you saw the friendly looks of *Amity* riding in one of the *Pageants*, just so they look.

I may not omit to tell you that some Lads are amiably *cheerful*; I say *cheerful*, and yet not *rude* or *wanton*: They *smile* often, but do not *laugh* outright; or they so laugh, as only to show their *dimples* (if they have any) but not their *Teeth*. And now though the *Poets* had wont to speak but of three *Graces*, I have run up the *Graces* (or graceful humors) of Boys to the number of the *Muses* (I mean nine) and one to spare.

Now (most worthy Auditors) give me leave to tell you, that some of our young Gentlemen, whom you have heard this day, have *some* of these good Humors, others have *many* of them; but if I can tell you that some of us have *all*, by my consent (sweet Virgin Ladies,) they that have all of them (I say, they that have all and every of them) shall be your Servants.

E 3 ORAT.

ORAT. XX.

Upon the keeping of Lent.

G. and L.

I Come to tell you, that I have kept *Lent* all my life long.

I am the man that never eat Flesh since he was born, and yet for my *plumpness* they call me *Partridge*.

Why should I pitty the *Papists*, who fast but seven weeks together in a whole year, whereas I my self have fasted *seven* years together, so as they use to fast, and am still in good case; and as well in heart and flesh as any little *Monk* of my inches. I see it is not onely *Flesh* that breeds *Flesh*, and gives strength; a man may be fat, and fresh, and ruddy, and yet abstain from *Flesh*: yea, a man may be found as a *Fist*, and yet eat no Flesh. *Show me not the Meat, but shew me the Man.*

O that I could perswade you to live upon *Plants*, and to spare the *Birds* and *Beasts*: They may live, and you too; For how have I done all this while?

I must prevent one *mistake*, you may think it may be, that I *suck* still, but I assure you, I

was

was *weaned* seven years ago. If I can get *Latine* and *Greek* without studying, as well as I got have Fat without eating Flesh, I may easily *play* my self into *Learning*, as I have fasted my self into very *good liking*.

ORAT. XXI.

An Apology for unpremising Subjects.

Ladies,

THe Apology for Speeches made upon slender Subjects the last time (as upon *Muffs*, *Periwigs*, *&c.*) was then so managed, (for that it was all in Latine) as if it had been needless to excuse our selves to *Women* for *trifling* in their hearing; or, as if *Schollars* could hardly talk *idly* enough to entertain your Sex, (as some have said most abusively.) But for my part, I am confident that some of your Sex do more abhor *trifling* than some of ours, and do use it less.

It is therefore all the reason in the world, that we who have presumed in appearance, and seemingly, to *trifle* in your presence, should give you the best account we can of our so doing, lest you take it as a high *affront* to your *Wisdoms*; and should think that we go

about to make *Fools* of you, or else that we are such our selves.

Know therefore (Ladies) that they who treat of slender Subjects, otherwise than slenderly (if we could but do so) seem to trifle, but do not; yea, may and do merit, not only pardon, but praise, and so much the more praise as the Subject is slenderer, so the discourse be good. This old *Homer* knew full well, when he wrote a Poem concerning a fight betwixt *Frogs* and *Mice*. So did *Erasmus*, when he printed a large Oration in the praise of *Folly*. He that treads in the steps of such great Authors, should not lightly be accused of going amiss. There is so much reason to be alledged for this practice, that I could well have spared Authority (which some call an *Inartificial Argument*) which whither it be or no, I am sure that Arguments from Reason are natural.

Ladies, be you Judges in the case: Is it not ridiculous when *Mountains* fall in *travail*, and are delivered of a *Mouse*? And on the other hand, is it not as excellent, and for their honour, when *Mice* fall in *travail*, and bring forth *Mountains*?

Had you not rather have great things from little ones, than little ones from great? a small Tree bearing a great deal of Fruit, than a great

a great Tree with little but Leaves upon it? Give me an *Iliad out of a Nut shell*, an *Army* out of one *Horse*, like the *Trojan*. I hate *a great Cry and a little Wooll*; a great deal of Wooll, and a small cry is far better.

The virtue of things lieth in a little compass, witness the bitings of *Pismires*, which by separating some little Particle from each grain of Corn; destroy the fruitfulness of it, and make it unable ever to grow again.

The most virtuous part of a Plant is its *Seed*, and yet how small, and *Atome* like are the Seeds of most Plants?

Nature is for producing an Oak out of an Acorn.

The least things in nature are usually the most fruitful: The *Vine* is but a small and tender Plant, but in fruitfulness excels most others. *Fertility* is a grateful thing, and therefore it may well be said *Inest sua gratia parvis*, there is a *gracefulness* in little things. The small and humble *Vallies* produce great *Crops*, whilst the high and great *Mountains* are extreamly *barren*. Some *Theams* appear like small *points*, no bigger than the points of Needles; but give me leave to say those *Puncts* are *Centers* to, and from which innumerable lines of good sense may be drawn. How small a thing is the *Mariners Compass*? how

how much smaller is the trembling *Needle* belonging thereunto? and yet the greatest Ships are steered, and the longest Voyages conducted by means thereof.

The *materials* of many things are little worth, and yet the things themselves are of great value in respect of the *Workmanship*; *Materiam superabat opus.* A *brass Watch* may be more worth than a *Watch* of *Gold*, such as the *Workmanship* may be. Trifling Subjects are cheap materials; but could we bestow so much art upon them as some can and do, they would be made far from despicable.

What old Nurse knows not how to *distil* a good and spirituous water out of excellent Herbs, such as *Mint* and *Balm*? but he must needs be a *Chymist*, and an *Artist*, who from *Soot* and *Chamber-lie*, yea from hard and poysonous metals, can extract (as they say some do) both safe and soveraign Medicines.

They that know the benefit of *Coarctation*, or of some things being *pent* up and straightned, may from thence conceive a good Opinion of straight, and narrow Subjects, which do, as it were, *pen up* the wits of men till serious *meditation* begin to *dilate* them.

What but the shutting up, and crowding together of powder in a Musket, or Pistol, makes

makes so small a quantity thereof (when rarified by fire) go off with so great a report? nature streightned (as well as otherwise vext) will discover it self. By the same reason the most streightned, and streightning Subjects, when a little *rarified* by reflection, should sound best, and purchase most applause.

Some things are great in point of esteem, for their *smalness* otherwise: The *Lords Prayer, Creed and Decalogue*, written in the compass of less than a *Groat*, (though the best Eyes can hardly read it) may doubtless be sold for an hundred times so much as will be given for them, in a fair or legible Character. If an admirable smallness commend other things, why not Subjects and Arguments? Nay, if the World applaud those who make *great* things extraordinary *small*, why not them much more (which seems the harder work of the two) who make *small* things *great?* who fetch a great deal of good sense out of a dry Subject. The *industry* and *ingenuity* of an *Husbandman* is not tried by a Soil that is fruitful to his hand, but by so *manuring* a *barren* Soil, as to make it fat and fruitful. To try upon little Subjects, is to try what Ingenuity will do, when it is put hard to it, whither it will do like the Sun, whose beams brought into a narrow compass, that is, concentred

centred in the body of a *Burning-glass* are far more warm and forcible, than as they are dispersed and *scattered* far and near throughout the region of the Air.

Moreover, this may be said, *to wit*, that if the Subject be small, the loss is not great, if it be spoiled in the handling: It is not for young Beginners to work upon costly materials.

Give me leave to add, that when we are disposed to be merry (as at these Solemnities) it is not fit that all our Subjects should be serious; for though it be highly commendable to *point* at serious things in the midst of *Drollery*, (like a Table that hath a good Moral) yet to *droll* upon serious things is as much a crime on the other hand.

Enter thou great *Lord Verulam*, speak one good word for us; nay, thou hast spoken it, For thou hast told us, That *Fame* or *Credit* is like a *River*, which suffers *solid* things to sink, but mean time bears up *light* things, as *Corks* and *Feathers*, and such like things. That's to our purpose, I doubt not but my fellow Orators (for I mean not here to *shrive* my self) do not *singly* aim at *thearing* of their Auditory (though very much at that) but a little at the *crediting* of themselves, and being born up by the *River Fame* (as that great man calls it)

it) at leſtwiſe not ſuffered to *ſink*) and in order thereunto, have preſented you this day with ſome *light* Subjects, no better than *Corks* and *Feathers*.

ORAT. XXII.

Upon my ſelf.

Gentlemen and Ladies,

JUdge how hardly I am uſed, I have not been ſix weeks in this School, and yet I am called upon to be an Orator.

Is it not a ſad thing that a man can no ſooner *peep* into a Pariſh, but he ſhall be put upon an Office?

In ſo great a Pariſh as this is (to which we belong); I thought ſuch a man as I, might have been longer conceal'd, or at leſt-wiſe ſpar'd.

But ſeeing it is otherwiſe, as he ſaid, *If nature had deny'd him a Verſe, Indignation would give it him:* So ſay I, *Indignation* ſhall give me a Speech.

Do you expect a Child ſhould ſpeak ſo ſoon as ever he is born? Though he be born with a *Tongue* in his Head, yet is he born with *Teeth?* Can *Virginals* play that have no Keys?

Am

Am I intended for a *Prodigy*, to cry *Woe, Woe*, so soon as I come into the World?

Then woe to the Drawers of the young Orators, who have pratled to day before this great Assembly.

Woe to them that have long and quick Noses, and happy they that have none: Yea, woe to all of you that are in hast upon one account or other, for we have such a world of Speeches, that I think they will ner'e be done.

But stay my *Passion*, for here are *Ladies* in the Room; Woe is me, that if I am angry but once in a year, they must know it. But Ladies, it is over; The brightness of your Aspects hath dispersed the Clouds of my Anger, and now I have exchang'd it for a more harmless Passion.

ORAT.

ORAT. XXIII.

In Praise of Publick Schools above Priate.

G. and L.

THere is a great Controversy this day to be decided betwixt my self and one person more, and it is concerning *Schools*; whither Parents had best to educate their Children in *publick* Schools, or in *private*.

If I may speak my mind in this place, without seeming to affront the Place I speak in, I would give the preheminence to *Publick* Schools.

I have a *perfect* number of Reasons for it, that is, *seven*; and I hope my Reasons are as perfect as their number.

First, The *ablest* Masters are in *Publick* Schools, (at left-wise we need not fear to say so, for who that is Master of but a private School, will be so presumptuous to compare himself to one of them, any more than a petty Prince to compare with the Grand Seignior.)

Secondly *Publick* Schools make the best Schollars, mighty *Linguists*, brave *Orators*, excellent *Poets*, and what not? When they come to the *University*, are they not like Children

Children that are born very great? (of which they use to say, That they Are half brought up so soon as they are born,) when by standing there, they are but *Fresh-men*, they are half *seasoned*; and whereas many others come but *raw*, they are *parboil'd*, onely the mischief is, that some of them, because they know it to be so, will be boil'd no more. They use to be *golden Fresh-men*, and may they not thank themselves if the Proverb be true, That they are but *silver Sophisters*, and but *leaden Masters?*

My third Reason is, In *publick* Schools there is the greatest *Emulation*, which makes some Boys tugge at their Oars like *Watermen*, that Row for a Wager, and strain their parts as *Lutanists* sometimes do their Strings, till they even crack again; and whet the edge of their Souls, till it be ready to cut the Scabbard of their Bodies.

Fourthly, It is a great *Reputation* to be of a *Publick* School, and to be *Captain* in such a School, is to be a little *Vice-Chancellor*: All the mischief is, every Boy hath not capacity to arrive to it, (as they say, *E quovis ligno non fit mercurius*,) i. e. every Stick will not make a *Mercury*.

Fifthly, Some publick Schools allow *Maintenance* to those who are sent by them to the Uuiversity.

University. This, I confess, is, or should be, no motive to them that need it not, but a very great one to them that do; nor doth it signifie any thing to them that are not intended for the University, but to poor Lads who are so design'd; it makes amends for all the hardship which they commonly indure in those Schools who have not wherewithall to *commute for Penance*, and to ransome their Posteriors from that punishment which some must undergo, to be made Examples to others.

Sixthly, *Publick* Schools have the best *Discipline*: There Boys do stand in the greatest awe. Some Boys will be *Ranters* in *Private* Schools, but in Publick Schools they are all *Quakers*, or as *demure* as such. If some of their Schollars be almost men in growth and stature; yea, if they have Beards as long, or longer, than their Masters; those things are no Protection to their Posteriors.

Those Masters make no more of whipping Men than Boys, yea a *French Mounsier*, if they suppose he hath injur'd them; yea, a *grum Porter*, if he come to them with a *Challenge*, (though he knows not what he brings,) I say, one of those mighty *Dons* will give him his load, the most unsupportable that ever came upon his Back. O Reverend *Gill*, wert thou alive, thou couldst speak to these things; and

where these things are done, you may imagine how Boys do shake and tremble. The Reverend *Gill* had his *Iter Boreale* (not that which Doctor *W.* hath celebrated) but a *Northern Journey*, upon which he had wont to send his *tardy* Schollars, which made them look as *pale* as ashes, when they were about to take Horse, and *gall'd* them terribly by that time they got to their Journeys end.

Seventhly and Lastly, *Publick* Schools do furnish Boys with due *boldness* and *confidence*.

Boys that are bred in such Schools, are not asham'd to look a Man in the face; nor yet to *spit* in his face upon a good occasion.

Now the *Lord Bacon* tells us, That confidence can do wonders: When *Mahomet* had promised to make a Mountain, that was at a great distance, to come to him at his call, and Multitudes waited to see the performance, which he could not effect: He did but say with a good confidence, *If that Mountain will not come to* Mahomet, *I tell you what*, Mahomet *will go to that Mountain*; and it past for a Miracle with the common people.

Many Professions require a great deal of confidence.

Lawyers must sometimes set a good face upon a bad Cause, or it will be the worse for their Clients.

Phy-

Physitians must have a convenient boldness, or be out-brav'd by *Mountebanks*; out-talk'd by Midwives, Nurses, old Women, and every medling Gossip,

Such *Tradesmen* as use to tell their Customers that they will sell their Commodities cheaper than they brought them (as thinking otherwise they would not buy) that is, that they *buy* and *sell*, *and live by the loss*; had need of *confidence*. If any man can answer these seven Reasons, I shall content my self with a private School.

ORAT. XXIV.

In praise of Private *Schools above* Publick.

G. and L.

THe foregoing *Oratour* delivered his Judgment (if that were indeed his Judgment) in preference of *Publick* Schools: I profess my self to be for *Private Schools*, rather than *Publick*.

I shall indeavour to shew you the *weakness* of his Reasons (though they were possibly the best that his Cause would bear) and then give you mine for the contrary Opinion.

He told us, That *Publick Schools* have the best and *ablest Masters*. Surely it ought to be so, and many times is; But if the incomparable *Farnaby*, *Brinsley*, *Hoole*, &c. and some others, such as they, were Masters but of *Private* Schools, the most Publick Schools can have no better.

His next Argument was, That *Publick Schools* do make the best Schollars. He ought to have said, They make *more good* Schollars than *Private Schools* do; and well they may, for they have more Schollars to make. But if a School consisting of but twenty Lads, shall every year as sufficiently fit two for the University; it is as much in proportion, as if a School of 200 should fit twenty.

That Lads are more acted and excited by *Emulation* in *Publick Schools* than in *Private*, was another of his Arguments: 'Tis true, they are so; but what is the *Emulation* he speaks of, but *Pride*, *Vain-glory*, and *Ambition*; whereas *Fear* and *Love*, whereby Boys are managed in *Private Schools* are no *Vices*, but meer *natural Passions*.

Moreover this may be said, Those Lads who out-strip others, by how much more *Publick* the School is, by so much more they are lifted up with Pride; and so much more *discouraged*, and beaten out of heart, if others do much out-strip them. His

His fourth was a rigid Argument, commending the great *Severity*, and sharp Discipline, which is used in *Publick Schools*; There, it may be, it is more in fashion for Boys to wear but little *skin* upon their *Posteriors*, and onely here and there a little, no bigger than a *black Patch*.

Such *rigour* may be necessary in *Publick* Schools, and yet not in *Private*, where a few may be managed as well without it. A petty Prince need not to govern with such Severity as doth the *Grand Seignior*, whose Territories are incomparably greater than his.

If the sharpest Discipline be best, no School like *Bridewell*.

Would you think that one of his Arguments should be, That *Publick Schools* do make Boys *bold* and *confident*? To that I answer, If Boys be *meek* and *shamefac't*, such Schools are apt to *cow* and *daunt* them; but some that are naturally *bold*, they make quite *Impudent*.

Thus *weak* is the strength of all that he hath said on the behalf of *Publick Schools*, and thus easie to be retorted upon himself.

The few Reasons which I shall present you with, on the behalf of *Private Schools*, are as follow.

Where *fewer* or *lesser* Schollars are, it may be strongly presum'd there will be *fewer* and *less Vices*. Amongst many Schollars, there will be *many Vices*, and the *greatest Vices* commonly amongst the *greatest Lads*, who, to the *vanity* of Children, do often add the *viciousness* of Men.

Then, a more constant and particular *Inspection*, as to *Life* and *Learning*, may be expected in a *Private School* than in a *Publick*.

As sick people must needs have better looking after in a *private* House, where each have a Nurse to him, or her self; than in a great *Hospital*, where one Nurse hath the charge of many Patients: And Ghests may be better entertain'd, when but few are invited, than at the *Catholick* Wedding of a *Quaker*, that bids *thousands*, or sets the Door open for all Comers.

Great and *Publick* Schools seem not so fit for the *smaller* sort of Boys, who are not able to defend themselves from those *abuses* and *injuries* which a great number of Lads, bigger than themselves, will be ready to offer them upon all occasions (when they are out of the School) sending them home many times by *Weeping-Cross*.

Priva

Private Schools do best discover the *Humors* and *Tempers* of Children, which the Severity of Publick ones makes them to conceal.

Children in Private Schools are like Bees in *Glass-Hives*, where all their works and humors may easily be discern'd; and when an ill Humor, or Inclination, is once well known, it is half cured.

I therefore observing that there are no real *conveniences* in a *Publick School* (of all that have been alledg'd) but what may be had in a *Private*; and many *conveniences* in a *Private School* which cannot be injoy'd in a *Publick*, have determin'd with my self, that if I live to be a *Father* of Children (who I assure you now have none) for the mind I am in, they shall all be sent to a *Private School.*

ORAT. XXV.

Upon a New-years-Gift.

Gentlemen and Ladies,

WOnder not that *New years gifts* should run in my head, before the old year be quite out: For so we Boys use to think, and talk of *Holy-dayes* long before they come; of *Farings* long before *Bartholomewtide*, and so of every thing we *long* for.

They ſay, That *Chriſtmas-Pyes* come in ſeaſon at *All-hallontide*, and *Chriſtmas Rents* on St. *Thomas his day*; and why not *New-years-Gifts* as well towards the end of *December?*

New-years Gifts are not alwayes *ready made*, but muſt be ſometimes *beſpoken*. Now he that *beſpeaks* a thing, muſt ſpeak in time, or go without it.

But I come not hither to *beg* a *New-years-Gift* (yea, I hope, I need not) but to beſtow one upon this good Company, and in that caſe, though late be better than never, yet the ſooner the better, For *Qui citò dat, bis dat.*

To tell you plainly, this *fourth* part of a Speech, like my ſelf, who am but the *fourth* part of a man (for I reckon that the four ſmalleſt Orators make but one man) is that, which I humbly preſent to your *Worſhips* and *Ladiſhips*, as my poor *New years Gift.*

ORAT.

ORAT. XXVI.

Upon a Loving-Couple.

Ladies,

YOu may long to know which be the *Loving-Couple*, that am I, and the little Gentleman, that ſpake concerning a *pert Boy*.

We are *hale-fellows well met*, not onely at *Foot-ball*, but at every thing elſe. You ſhall ſeldome ſee us Two aſunder: We dwell together like Soul and Body; but 'tis hard to ſay, which is the Body, we are both ſo active.

Had one been a *Boy*, and the other a *Girl*, ſure enough we had been *Man* and *Wife*.

If one of us had been *Caſtor*, and the other *Pollux*, it would have been well for *Mariners*, for we ſhould alwayes have *appear'd* together. I cannot ſay, that our *ſtudying* is much together, but we *play* and *converſe* together conſtantly. Had we not both one Mother? Were we not Twins? Never were two better pleas'd with one anothers Company: Part us, and you kill us, for when Soul and Body part, 'tis *Death*.

I know

I know not how we came thus *wedded* each to other, but it would ſtrike us to the Hearts to think of a *Divorce*.

ORAT. XXVII.

Of Coffee.

G. and L.

COffee, I mean the Berry, whereof that which we call *Coffee* is made, grows in *Turkie*, but much of it, as we all know, is ſpent in *England*.

Thanks to the *Alcoran*, that the *Turks* can ſpare it: For did they drink as much Wine as *Engliſh* and *Dutch* men do, they would need it themſelves, to make them *ſober* again. But that their *Law* and *Religion* permits them not to do.

Some recover their Tongues at a *Coffee-houſe*, after they have loſt them at a *Tavern*, and are able to ſay, *Pen and Ink-horne* plainly, who before had, and could not but *ſhrink* it, with their Liquor; firſt to *Pen-Ink-horne*, and afterwards to *Pink-horne*.

Yet ſometimes I am afraid leſt *Coffee* may do *Proteſtants* the ſame hurt that *auricular*

Confession doth to *Papists*, who *sin*, and *confess*, and then having *confess'd*, do *sin* again.

I look upon *Coffee* to be as good for the *drunkenness* of mens *Minds*, as of their Bodies.

Such a *Drunkenness* there is; For as some do as really *dream waking*, as others do in their *sleep*; So some are as really *intoxicated* with *melancholy Hypochondriacal fumes*, as others are with strong Liquors. Here *Coffee* takes place again, for it so *contracts* the mouth of the Stomach, so shuts that *Pandora's Box*; for so it is to Men that are intoxicated either with *Wine* or *Vinegar*, (if I may so call Melancholy, which is a soure juyce) so closeth up the Bag of *Æolus*, which with his boisterous Winds, would otherwise turn their Heads like *Wind-Mills*, that they go for very *sober* people, who otherwise would be thought either *drunk*, or *possest*.

It must needs be good for *Rheumatick Bodies*, for it is a great *dryer*, and cannot be bad for those who need *Decoction of Guaiacum* and *Sarsa*; for it is somewhat to the same intention.

I know no better remedy against *Sleepiness* then *Coffee*, for a few Dishes of it taken to Bed-wards, will hardly let a man *sleep* if he would. It is therefore *good* before *Church-time*,

time, to prevent the too usual practice of *snoring* at a *Sermon*.

It's good for *Nurses*, that are to *watch* with sick Folks; and for *Students*, that have hast of work, and cannot afford to go to Bed.

Though the taste of *Coffee* be *bitter*, the effects are *sweet*; or, what if it taste something like *soot*, or if it were *soot* its self; since the *Chymists* tell us, That the *spirit* of *soot* is as good, and useful a spirit, as most that they can draw; yea, the *drops* which some of them so much boast of, are but the *volatile* salt of soot, and some other just like that.

Surely none do curse *Coffee*, but *Vintners* and *Alehouse-Keepers*; who yet may sell it themselves if they please; and possibly not a few will presume to be Drunk at their Houses, in hope that *Coffee* will make them *sober* again; like *Mountebanks* that drink off Poyson, relying upon their *Antidotes*.

Considering the effect of *Wine* and of *Coffee*, I wish that either less Wine were drunk in these dayes, or that more *Coffee* were drunk after it; and that they who spend many *shillings* to make themselves *drunk*, would spend a few *pence* upon *Coffee*, to try if it will make them *sober* again.

ORAT.

ORAT. XXVIII.

Of Chocolat.

Gentlemen,

CHocolat, with some persons, goes for so high a *Cordial*, and so excellent a Diet, that since, that and *Coffee*, are usually sold together; Another Orator having undertaken to commend *Coffee*, I could do no less than say something of *Chocolat*, the nobler Liquor of the two.

Surely *Chocolat* is a *high Food*, if it be well made; and some do say, It is as great a Cherisher of *Venus*, as *Coffee* is a Correcter of *Bacchus*.

Nevertheless it hath its use, because the World is full of *walking Ghosts*, poor thin *macriated* Bodies, so far from propagating their *Species*, that they can hardly preserve the *Individual*.

Such are *Chocolat*-proof, and I dare warrant it will do them no harm: It is *Analeptical*, 'tis *Restaurative*, much good may it do them.

But as for *gorbellied Monks* and *Abbots*, men that can neither *walk* without being unmerciful to themselves, nor *ride* without being cruel

cruel to their Beast, as being grown, as they say, *from a Horse-load to a Cart-load*; let them do *Pennance*, if they drink any *Chocolat*: I say, let them refrain from *Chocolat*, who are as *plumpe* in the Face as so many *Partridges*, and not a jot the less, in case they should plead, that they *are very Rascals of their Bodies.*

It is a good rule concerning our Bodies, that we ought to keep them like our Horses, *Nec supra, nec infra negotium sed paria negotio*; that is, in working-case; neither *starved* nor *pampered.*

Chocolat will *pamper* a lusty man, (and surely a *pamper'd Man* is worse than a *pamper'd* Horse) but it will raise the spirits of a weak man no higher than may serve his turn.

It is not for a man in perfect health to live upon *Cordials*, and he that shall, is like to have the worse health, and the shorter life for so doing: By making the Faggots *blaze* too much, men often *fire the Chimney.*

Cordials set our spirits too much at liberty, which are like Birds, that must be *caged up*, or else they will be apt to *fly* away.

The Age we live in, in point of *kindness* to the other Sex, needs the *Bridle* more than the *Spur.*

In

In the ſtrength of a Diſh of *Chocolat*, they ſay, a man may follow his Studies from Morning to Night, and never feel *hunger* all the while, nor need a Meal.

Therefore it may be a good Diet for *Students*, who are not at leiſure ſometimes to eat any thing elſe, nor yet to think ſo *idly* after it, as they that live more at eaſe are apt to do.

ORAT. XXIX.

Of Mannerlineſs and Unmannerlineſs.

Ladies,

I Shall leave you to commend *Sparks* and *Gallants*, if you ſee cauſe; the *all-amode* young *Squires*, who carry their Heads under long *hairy Canopies*, reaching down as far as ſome of them are *Chaſt*, or to their *Waſts*.

But I, for my part, count nothing more ridiculous than a *Phantaſtical* young *Gallant*, who is a meer *Maſter of Ceremonies*, a true *Mounſier-le-friske*, all *Geſtures*, *Poſtures*, *Genuflections*, *Geſticulations*, *Bowings*, *Cringings*, ſo long as he is in the company of Ladies, as if he did adore their Beauties, and look upon them as ſo many *Goddeſſes*; or elſe, as if he had

had passed the same promise to them, as to his own Wife in Marriage, to wit, that *with his Body he would them worship.*

This some call *Gentility*, and *good Breeding*, especially if they have learn'd to say, *Your humble Servant Madam*, and *your very humble Servant good Madam* (standing Cap in hand) and thus from Morning to Night.

If this be the All of a gentle carraiage, I never desire to practice it.

A *Parrot* shall easily be taught to say, and an *Ape* to do, as much as this comes to.

What wise Man would *Ape* those people, whom *Apes* can perfectly act and personate?

Who would be *convulst*, as they are *convulst* with their fantastick motions; and *jerks* about like *Puppets* in a *Play*, twitcht with Wires?

Yet a certain thing there is which some call *good Manners*, or *Mannerliness*; A little of that doth well.

It is ridiculous for a Man to want it, and very illfavoured for a Boy to be without it.

An *unmannerly* Boy is a meer *Chaos*, a *rude indigested heap*, without any order. He may have good stuffe, and metal in him, but for the present he is like *Gold* in the *Oare*, in which there is no beauty or pleasure, till it come to be refined.

Some-

Sometimes he ſhall ſtear in your Face, you know not why, nor wherefore; nor he neither.

Other-whiles he taketh the boldneſs to *brow-beat* his Betters, and ſets himſelf to look like the *Picture of ill-luck.*

One while he ſeems to be *Dumb*, for that he will not anſwer when he is ſpoken to; another while he ſpeaks ſo loud, as if he thought you were *Deaf*; and that a *Musket* muſt go off at your Ears, if you hear the ſound of it.

He ſeldome ſpeaks, but his mouth opens wider than it ſhould do: As for his Hat, it is commonly nailed to his Head. His Anſwers to them that ask him a Queſtion (if he give them any) are commonly *ſawcy*, *ſurley*, *ſnappiſh*; as if he were too good to be ſpoke to, and thought much of his pains to make a Reply.

'Tis a dangerous matter to ſtand by him when he makes a Leg. for he flings his Heels ſo high, as a Horſe might do when he is about to *ſtrike*; and 'tis ten to one if he doth not fall at ſuch a time, becauſe he ſtands but upon one Leg. If you would know how he diſpoſeth of his Hands, one is commonly in is his mouth, (after it hath been long enough about his Noſe) and he is *ſucking his Fingers*, as a Child might *ſuck* a *Tett*; which, conſidering how naſty they commonly are, it is a great wonder that they do not Poyſon him.

If other English-men *dig their Graves with their Teeth*, he may better dig his with his *Nails*, (which are commonly longer) and as black and dirty, for their bigness, as a *Sexton's Spade.*

One of his Hands, I told you, used to be in his mouth, but where he useth to keep the other, is not fit to tell you.

Were he Pictur'd in all his ill-favoured postures, and self-disguisings, I know nothing would look more like a *Fool*, or a *Monster*, that were not one indeed.

Give me therefore a *mannerly* Boy, that knows how to *look*, how to *speak*, how to carry himself.

I love *mannerliness*, for the resemblance which it hath of several Virtues, whereof it makes a fair show.

A mannerly Boy seems to be *modest* (for his carriage is such.)

He appeareth *good natur'd*, for he treats every Body with *curtesie*, and gives every Body good words.

I grant, that *good Birth* is no *Virtue*, *Nam genus & proavos, & quæ non fecimus ipsi haud ea nostra voco*; but it is a *Grace* and an *Honour* to be well descended. Now a *mannerly* and *noble* carriage will sooner perswade the World that such a Lad doth come of *generous* Parents;

Parents, than the *best Coat of Arms* that can be given him.

For a *mercenary flattering Herald* may pretend to derive any mans *Pedegree*, almost from *Will. the Conquerer*, though of but an *upstart* Family; whilst, mean time, a handsome and *gentle* carriage (as they say of *Interest* *can hardly lye*.

A very unmannerly Boy is hardly curable, but by the help of a *Dancing-Master*, who must put him into *Mode* and *Figure*; nay, I cannot tell whether some of them may not need a *Bone-Setter*; for they carry several parts of their Bodies as if they were *out of joynt*.

An *unmannerly Mechanick* is too bad, but an *unmannerly Schollar* is worse.

It is too much to be unmannerly in *English*, but to be so in *Latine* and *Greek*, is, as it were, to *translate* the story of our *ill-breeding* into several Languages.

To be *unmannerly* in *Coates* is too bad, but in *Breeches* is worse. It is too bad in the School of a *Primmer-Mistriss*, much more of a *Grammar-Master*; but in an *University*, or *Inns of Court* it is worst of all.

For a man to write himself *Master of Art*, or *Barrister at Law*, and not know how to carry himself like a man of some fashion; what is it but to tell the World that a good *Plow-Jogger* was spoiled when he was made a *Schollar*.

He that acts his part in the World *unmannerlily*, deserves to be *hist* off the stage.

Since I thought of these things, I am so out of love with an *unmannerly Boy*, that if I were such a one my self; if my Master would not *whip* me soundly for it, I would do as the *Papists* do on *good Friday*, that is, *whip themselves.*

ORAT. XXX.

Upon all being Speakers.

G. and L.

WHo would not think that here were a *Parliament* of Women? for here are all *Speakers?* and yet it is not so neither, for here we have spoken one after another, whereas they use to speak all at once.

Speaking seems to be like *yawning*; Let one in a Company *yawn*, and by and by all will *yawn*, one after another.

When every Body else speaks, why should I be like no Body?

Nature hath made few people *dumb* that are not *deaf:* I am not *deaf*, why should I be *dumb?* Doth not nature intimate, that they who

who can hear ſhould alſo ſpeak? *Semper ego Auditor tantum nunquamne reponam? vexatus toties.*

I muſt needs ſpeak, and tell you how ſtrange a thing I have ſeen this day, our ſelves *tatling* for ſeveral hours together, and *Women* all the while holding their peace.

ORAT. XXXI.

Upon a Crabbat.

G. and L.

A *Crabbat* is a new faſhion'd *Band.*

They ſay, when *Bandſtrings* were in faſhion, it was the faſhion of ſome, that wore them, to be alwayes *playing* with their *Bandſtrings*; and why may not I as well play with my *Band?*

How well does a *Crabbat* become a Lad of but an ordinary preſence? and I my ſelf (as *homely* as you ſee I am) me-thinks in a *Crabbat* do look *tollerably.*

Me-thinks I could go a *wooing* in a Crabbat, it gives me ſuch *confidence*, as it is a *becoming* habit, and exempts me from the number of thoſe *Cowards*, of whom the Proverb ſaith, *Faint heart never won fair Lady.*

Were I ſuch a *beauty*, ſuch a little *Cupid* as ſome of my School-Fellowes are, I perſwade my ſelf a little matter more would prevail with ſome of your *Ladyſhips* to work me a curious *Point* to wear with my *Crabbat*. They ſay, *Gratior eſt pulchro veniens è corpore virtus*, that is, *Virtue* is more acceptable, when it is joyn'd with *Beauty*, and doubtleſs *Beauty* is much more apparent, when it is ſet off with a *Crabbat*.

ORAT. XXXII.

Of good Nature.

Ladies,

SInce I ſaw you laſt, I have tried my Maſters *Diet-Drink*, which I then ſpake of, and have found it very ſoveraign, for the diſtharging of *Cholerick* Humors (wherewith I did then abound) and for the promotion of *good nature* amongſt young Lads.

I do now experimentally commend it to all Boys, that are, or ſhall be, as I was before the taking of it, aſſuring them, it will do well at any time of the year; nor if they have preſent occaſion, need they ſtay for the *Fall*, though the *Spring* be now paſt.

Let

Let no Parents be unwilling their Children should drink of it, though it be something bitter; sith for the *Wormes* they give them things more bitter than this, and this cures a Disease as bad or worse than the Wormes.

Now I can speak *experimentally* of *good nature*, and tell you what it is.

A good natured person loves every Body (though not equally) and is a true well-willer to all Mankind. A good natured person, so far forth as he is such (for I doubt there is hardly a perfection of good nature in this life) gives no offence, if he can possibly avoid it, and takes no offence, unless it be notoriously given; is of so *agreeable* an humor, that it is harder to make him angry, than to please him, and easie to pacifie him, when he is made heartily angry.

Good natured Folks take up but a little room, for one House of an ordinary size will hold twenty of them, whereas the biggest Palace will hardly hold two *ill-natured* persons; nor in the noblest Stables *can they set their Horses together.*

A *good natured* Boy takes a Reproof easily, and well; nay, if his Master chance to whip him, for a great Fault, his Stomach will be down, by that time his Breeches are up

again; and he is no ſooner out of pain, but he kindly reſents the profit of his Correction.

He is ready to inform others of what he knows himſelf; if they know leſs than he, and takes it for a reſpect they will pleaſe to ask him.

He takes no pleaſure to aggravate, or report the Faults of his School-Fellows, (unleſs in ſuch caſes as he is bound) but rather to extenuate, or hide them, becauſe it is grievous to him to ſee them puniſhed. He ſtudieth to oblige every Body, and every Body loves him.

Though the whole World be not good natured, yet the whole World doth *like* and *love* it in others; ſave that it is the intereſt of *Lawyers* that Men ſhould wrangle, and of *Chirurgions*, that Folks ſhould break one anothers Heads, that they may give them Plaiſters.

A good natured Boy diffuſeth a good humor amongſt all his School-Fellows, and is in a School like *Pearle* in a Glaſs of *Vinegar*, that by degrees takes off all its ſharpneſs.

A good natured Boy is ordinarily, though not alwayes, a *ſmearker*, looks *briſk* and *chearly*, as if he were well content and pleaſed with his Condition. You may pleaſe to ask my

my School-Fellows, if ſince the uſe of my Maſter's *Diet-Drink*, I do not exactly anſwer to this Character.

If I hold in ſo ſweet a Temper two ſeven years longer, ſurely I ſha'l then think of changing my Condition; for pitty it is that a very *good natured* Man ſhould die a *Batchelour*.

ORAT. XXXIII.

Upon Winking.

Ladies,

IF it be my practice to *wink* (as ſome do ſay it is) wonder not at it, for my *Judgment* is for it.

Is it not a good thing, when a man's *Judgment* and *Practice* go together?

Who but an *over-confident Lad* could open his Eyes (at leaſt-wiſe both of them) upon ſuch an Aſſembly as this? where ſo much *Gravity* appears on one hand, and ſo much *Beauty* on t'other?

I do not pretend my ſelf an *Eagle*, that can out face the beams of the Sun; neither are the reſt of this dayes Orators *Eagles*, witneſs the little *Flies* they have been catching at;

at; for how many of their *Subjects* have been as light as Flyes.

As winking betokens *modesty*, so *Candor*, for it is a point of *Candor* and *Clemeney* to *wink*, namely, at small Faults; and it will be yours to *wink* at my *winking*, if you count it such.

Winking with but one Eye, is the surest way of seeing; else why do men use to *wink* when they *take aim?*

I see no danger in winking in this place, though a man had come hither to chuse a *Mistriss*, for surely (Ladies) you are all so amiable, that, such a man as I, may *wink* and *chuse*.

I think the Age we live in, is much for *winking*, for it is much for *Connivance* or *Indulgence*; now *Connivance* and *winking* are the same thing.

ORAT.

ORAT. XXXIV.

Upon a Prompter.

Gentlemen and Ladies,

WHo would not be daunted at ſuch a preſence as is now in this place? unleſs at left-wiſe he had *gray-hairs* and *Spectacles*, and as venerable a *Beard* as ſome of your ſelves, to give him confidence.

We come hither with our Speeches at our Fingers ends, but no ſooner have we look'd your *Gravities* in the Face, but we are aſtoniſhed, as if we had ſeen *Meduſa*'s Head; and ſtruck with forgetfulneſs, as if we had been dipt in *Lethe-lake*.

Pardon me therefore, if I plead for a *Prompter*, as *a proviſion in the caſe*, if any of us ſhould happen to be at a loſs.

It is beſt if a Miniſter can Preach without *Notes*, but he had not beſt be without *Notes* when he preacheth; I mean, without Notes about him, leſt he chance to be out.

A *Prompter* is in ſtead of Notes to an Orator, when he is at a ſtand, and knows not what to ſay next: In this reſpect a *Prompter* is better than *Notes*, becauſe he is *bid*, but they

they are in *view*, and to ſome an *Eye-ſore*:

I had rather want no *Prompter* than have one, but I had rather have a *Prompter* than *want* one.

It is like we ſhall need a *Prompter*, if we have none; but poſſily we ſhall make uſe of none, if we have one.

It is good for a Traveller to wear a Sword by his ſide, though poſſibly he ſhall have no occaſion to draw it; and who knows but he might have had occaſion for a drawn Sword, if he had not carryed a ſheathed Sword by his ſide.

'Tis eaſie to diſcern that ſome Lads do make no uſe of the Prompter, for they *amble* along ſo ſwiftly, that it is plain enough, they ſtay no where to enquire the way.

Yet it is fit they ſhould have one, leſt the *Pannick* fear of being irrecoverably out, ſhould make them to be ſo indeed.

A Prompter is a *Mercurial Statue*, to direct a wandring Orator into his right way, whereby he may quickly recover himſelf, who otherwiſe would be quite loſt.

A *Prompter* is a *grateful Monitor*, but a *Monitor* an *ungrateful Prompter*: For the latter *prompts* the *Maſter* to remember thoſe Faults for which he ſhould correct his Schollars, but the former *prompts* the Schollars how to correct

correct and amend their own Faults.

A *Prompter* carrieth the Orator his Books, or Notes, after him for the present time, (though possibly he is a better man than himself) and sits behind him for three Reasons.

First, That he may be out of sight: Secondly, Because it is his work to *back* him! Thirdly, Because the *Prompter* is to correct the Faults of the Orator: And the Ancients had wont to say, That *Men carry their Faults behind them* (as in a wallet); Whence that saying, *Non videmus id manticæ quod a tergo est.*

I know no reason why an Orator should have more courage than a *Dueller*, who will not go into the Field without his *Second.* Now a *Prompter* is, as it were, the Orator's Second: If things might be as I would have them, I would have a *Prompter* at hand, and yet not need to be *prompted*; I would have hope in a *Prompter*, and yet no *help* from him; I would come upon the Stage with a *Prompter*, and yet proceed, and go off without his Assistance, (as I hope I have done) may the succeeding Orators be so *prompt* of themselves, that they, who the last time refused a *Prompter*, this time may *need* none.

ORAT.

ORAT. XXXV.

Upon Watches.

Ladies,

I Find that *Schools-Boys* are much against a *Watch*, because the Master wearing that in his Pocket, they cannot set it forward at their pleasure; but they had rather have an *Hour-Glass*, which they make bold to shake when they see their time, though they venture a whipping in so doing.

Nevertheless I am for a *Watch*: It is fit we should know how the time goes.

We should count out our *time*, as we count our *Money*, that we may give to each occasion, and purpose, neither more nor less than is due.

Watches perform one of the great Services, for which the *Sun* its self is set in the Firmament, *viz.* to measure out the time, and to let us know how it passeth; nay, as to that matter, they give a more constant light than the Sun its self; for we can alwayes look upon our *Watches*, but we cannot alwayes see the *Sun*.

I care not how plain a *Watch* be, so it go true; though some are all for *Gold-Watches*, and of the *newest fashion*, let them go how they

they will. For they hang *Watches* by their sides, not to inform themselves of the time, but to inform others (whether true or false) of their Wealth and Quality.

But for my own part, I had rather have a *Brass-tell-troth* than a *Golden-lyar.*

I think one *motion* may serve for a *Watch* better than many: Let a Watch be a *Watch.* Why should it be an *Almanack*; to tell the day of the Moneth? Why a *Clock* to strike? why instead of a *Bell-man* to *ring* at such an Hour? He that is *something in every thing, is good at nothing.* They who have many Trades at a time, do seldome thrive.

Let there be a Watch in the School, for it is not to be supposed the Master will continue an *Hour-Glass*, seeing it is so much abused.

Now, in case we should have neither, I fear our Master would do like the *old Woman* in the Fable, which commanded her Maids to rise constantly at mid-night, because they had cut off the head of that Cock, which, by his crowing, put her in mind to call them towards *break of day*, and she was afraid they should lie too long.

That making of *Watches* is a curious Art, I need not tell you; and for my own part, I am so much in love with it, that if ever I take to a Handicraft Trade (with my Father's leave) I'le be a Watch-Maker. ORAT.

ORAT. XXXVI.

Upon a Lord Major's Show.

G. and L.

SInce you have been so well pleased, as I presume you were, at the *seeing* of a *Lord Major's Show*; I hope it will not be unwelcome to you to hear a short Speech concerning it.

A Lord Major's Show is not like a *Shettle-Cock*, nothing but *Cork* and *Feathers*; I mean, nothing but what is *light*; but it is rather like a *Net*, which hath *lead* as well as *Cork*: I mean something, yea very much of that which is grave and ponderous, as well as of that which is light and ludicrous.

There *Sun*, *Moon*, and *Stars*, were to have been seen all at once, which use not so to be in the Firmament, I mean, *King*, *Queen*, and *Nobles*.

There went the Reverent *Judges*, in such plain and unaffected Coaches, as might signifie that *Pompe* and *Gawdiness*, were beneath their Gravity.

There the gallant Souldiers, with their brave Commanders, marcht along in their glittering Armour, silver Head-pieces, and such

such like,) who did no sooner *came, see*, and and were seen, than they over-came all the Enemies they marcht out against, like *Julius Cæsar*; whose *Motto* was, *Veni, Vidi, Vici.*

And now that I may ascend by steps to the *Lord Major* and *Aldermen*, there the great and noble Companies of *London*, in their several *Liveries*, went *sweating* and sweltering along (as they and others could make their way) to pay their Duty, and do their Devoire, to their new *Lord Major*.

By and by appeared the *Lord Major* himself (the great Man of that Day) a Person of a Reverend and comely Aspect; well be-fitting his Place and Quality.

How glorious he appear'd that Day, you may imagine from hence. If that *Sun* which did *set* that Day, appear'd (as he did) very glorious in his *setting*, (and, as I may say, in the very *West*): How glorious was the *Sun* which *rose* that Day, and newly came forth from the *East*?

The Sheriffs and Aldermen, his Brethren, riding two a Breast (or *two* by *two*, as the *Scotch-man* speaks) in their Scarlet-Gownes and Gold-Chains, mounted upon stately Horses, with most rich *Caparisons*, were, methoughts, a goodly sight, and a noble presence.

ORAT. XXXVI.

Upon a Lord Major's Show.

G. and L.

SInce you have been ſo well pleaſed, as I preſume you were, at the *ſeeing* of a *Lord Major's Show*; I hope it will not be unwelcome to you to hear a ſhort Speech concerning it.

A Lord Major's Show is not like a *Shettle-Cock*, nothing but *Cork* and *Feathers*; I mean, nothing but what is *light*; but it is rather like a *Net*, which hath *lead* as well as *Cork*: I mean ſomething, yea very much of that which is grave and ponderous, as well as of that which is light and ludicrous.

There *Sun*, *Moon*, and *Stars*, were to have been ſeen all at once, which uſe not ſo to be in the Firmament, I mean, *King*, *Queen*, and *Nobles*.

There went the Reverent *Judges*, in ſuch plain and unaffected Coaches, as might ſignifie that *Pompe* and *Gawdineſs*, were beneath their Gravity.

There the gallant Souldiers, with their brave Commanders, marcht along in their glittering Armour, ſilver Head-pieces, and ſuch

such like,) who did no sooner *came, see*, and and were seen, than they overcame all the Enemies they marcht out against, like *Julius Cesar*; whose *Motto* was, *Veni, Vidi, Vici.*

And now that I may ascend by steps to the *Lord Major* and *Aldermen*, there the great and noble Companies of *London*, in their several *Liveries*, went *sweating* and sweltering along (as they and others could make their way) to pay their Duty, and do their Devoire, to their new *Lord Major*.

By and by appeared the *Lord Major* himself (the great Man of that Day) a Person of a Reverend and comely Aspect; well be-fitting his Place and Quality.

How glorious he appear'd that Day, you may imagine from hence. If that *Sun* which did *set* that Day, appear'd (as he did) very glorious in his *setting*, (and, as I may say, in the very *West*): How glorious was the *Sun* which *rose* that Day, and newly came forth from the *East*?

The Sheriffs and Aldermen, his Brethren, riding two a Breast (or *twa* by *twa*, as the *Scotch-man* speaks) in their Scarlet-Gownes and Gold-Chains, mounted upon stately Horses, with most rich *Caparisons*, were, me-thoughts, a goodly sight, and a noble presence.

But then the *Net* of the Solemnity which drew so many People to it, had *Cork* as well as *Lead.*

The saying is, *Ad Populum Phalerus*; There must be *Baubles* to please the People. Now whither a multitude of young Ladies so dreſt, trickt, and trim'd; yea, so *patcht*, *curl'd*, and poudered, as if every of them had appear'd that day in order to have commenced *Majoreſs*; were not in the number of the *Levities* of that day, I leave to you to judge.

Squibs and *Crackers* bore a great ſhare in the entertainment of that day: Some from below threw them up, others from above threw them down.

'Twas pitty to add to the miſeries of thoſe people, who ſtood in the Crowd (almoſt kill'd) by throwing *Crackers* at them, when they could ſtir neither backward nor forward; (onely it gave them ſome kind of motion *upward*; not out of joy, but fear.)

This I plainly ſaw, that the ſting of their *Serpents* (as they uſe to call them) was mainly directed againſt the young Ladies, to *ſtorm* them, if it were poſſible, out of their *Balconies*, and to keep them from *ſeeing* what they deſir'd to *ſee*, out of fear of *feeling* what they were afraid to *feel.*

Thoſe

Those *Squibs* put the Ladies upon unusual *Dances*, and made them frisk and caper at a strange rate; but this was the prettiness of it, that they would no sooner retreat, upon a supposition that fire had seized them, but they would presently return again, when the danger continued as great as ever.

A fine long *Perriwig* was the great mark that the *Men of Squibs* aim'd at; and to have set one of them a flaming about his Ears that wore it, would have pleas'd them better, than a *Bonfire* higher than the highest *Pageant*.

What laughing and shouting was there, if here and there a Lady seem'd but greatly frighted, first with the *Lightning*, and then with the *small Thunder* of their *Squibs*; but if she receiv'd any real mischief, if her Scarf were burnt, much more if her Skin, it gave great content to the common people, if not also to many Persons of *Quality*.

The *Buffoones* in green and Antick habits (with green Besomes in their Hands) squirting fire in Folks *Necks* or *Faces*, (as either were turn'd to them) were receiv'd with great Applause.

But when the *Pageants* came, the common people seem'd to be almost *ravish'd* with Admiration and Delight, although they knew not what they meant.

How they gaz'd to see two *Negroes* riding upon *Pageants*, with *Streamers* in their hands, and certain Boys clad in Skins, like Bears, dancing and tumbling up and down? This was sport alone. But when *Orpheus* and *Amity* came riding with their Attendants in a *Triumphant Pyramid*, how were the *Eyes* of people attracted to them, no less than their *Ears* would have been, if the true *Orpheus* had been there with his *Harp*.

What gazing was there at the *She-Negro*, mounted upon the top of a *Pyramid*, so high, that a short sighted *Philosopher* that had taken her for a black and sulphureous *Meteor*, hovering in the second Region, might have look'd to have seen her presently set on fire by an Antiperistasis.

The last Pageant was full of rare young *Beauties*, intended for greater *Beauties* than most did take them for, *viz.* *Justice*, *Temperance*, and such like *Virtues*.

A very cunning stratagem it was to insinuate *virtue* into the affections of the Men of this Age, by representing her, as if she were a very beautiful Woman: *O si hoc esset virtutem diligere*, Were virtue such a thing as that, how would the Men of this Age love it?

I may spare to speak of the melodious Musick, by City *Waits*, and other Instuments, where-

wherewith the *Ears* of Men were gratified that day, next to what they would have been with the harmony of the *Sphears*.

If ſuch be the uſhering in of a *Lord Major*, as we *Schollars* aim to be *Biſhops*; and *Cardinals*, to be *Popes*; ſo let all *Citizens* of this Honourable *City*, uſe all lawful means and indeavours, that firſt, or laſt; they may be *Lord Mayors of London.*

ORAT. XXXVII.

Of Tobacco.

WHat ſhall I ſay concerning thee, O *Tobacco?* Shall I call thee *Plant*, or *Weed*, *famous*, or *infamous?* Thou art both: Some ſay thou art bad.

Some ſay, thou art good: Some ſay, thou art neither good nor bad.

Some ſay, thou doſt hurt: Some ſay, thou doſt good: Some ſay, thou doſt neither good nor hurt.

I think it ought to be ſaid, Thou doſt good to ſome, Thou doſt hurt to others: To others thou doſt neither good nor hurt.

There is one of thy *Clan* (they call it *Mundungo*) which, I think, all must confess is not good.

King James had wont to say, That Folkes did use to take thee the wrong way; but if the order of taking thee had not been *inverted*, thou wouldst have done much good.

It is certain, that if Men will make the Smoke *ascend* instead of *descending*, it may do wonders in *Cholick* Distempers.

It is hard to know what to make of *Tobacco*. It will work *upwards* and *downwards* with some People; yea, in all parts of them, to their very Fingers ends.

Who can tell whether it be a *Witch* or no? 'Tis most certain, it hath *bewitcht* the *English* Nation?

Some say, It is very *good company*; but I would rather say, It is very good in, and with, good company.

It may be very good at *Bed time*, because it inclineth Folks to sleep; but for that reason I think it is not good before *Church time*, for then and there people are too apt to *sleep*.

It is certainly *drying* and *salivating* (for it makes Folks spit) and therefore proper for the Disease which abounds in this Age.

As to matter of Wealth, some *smoke* in Estates, and others again *smoke* them *out*.

It

It is like it may be good for *Bragadoshib*'s, for they say, It is excellent to lay *Vapors*.

We shall not foul our Fingers with the Ointment of *Tobacco*, which, yet some do tell us, is instead of all *Ointments*.

As for the *fume* thereof, some say, it doth prolong the lives of those men who have naturally very *thin*, *violatile* Spirits, because by its *opiate* quality it doth *fix* and *incrassate* them.

If men take too much of it, let their Heads and Throats go under the name and notion of *Chimneys*, and they pay *Chimney-money* accordingly, which will reduce some men to a greater moderation.

Tobacco is that to a *Rheumatick* Body, that a *Pumpe* is to a Ship.

If the Body be a kind of *Fen*, *Tobacco* will drain it.

Tobacco is a mysterious thing, and full of *Paradoxes*.

It raiseth *fumes*, yea it is a *fume*, and yet it lays *fumes*.

It disposeth men to *sleep*, and yet (if they can suck it) it will keep them *waking*.

It *cools* men when they are *hot*, and *heats* them when they *cold*.

It makes a *merry* man *serious*, and a *melancholy* man *chearful*.

It *wets* the Bodies of men (for it brings much moisture into their mouths) and by so doing *dries* them.

It gets some men a Stomach, by carrying off *Crudities*, and by an *opiate* quality which it hath, doth *blunt* the too sharp edge of other mens Appetites.

Many have an *aking Tooth* for it, and yet it cures the *Toothach*.

The Smoke of it blown into the *Ears*, gives some relief against *Deafness*; and why should that *hear ill*, which makes other Folks hear better?

It sends Folks to the *ground*, and by so doing, keeps them longer out of the *Earth*.

These things considered, there is no cause to use that Proverb, *Fumo pereant quo fumum vendunt*, i. e. *Let them perish by Smoke, who sell Smoke*: Though, I fear, it will be so, if it prove as much in *Custome*, as it is in *Fashion*.

Tobacco is a thing which many pretend to understand, but few do.

If men be *hood-winkt*, they cannot tell whither they smoke or no, and they that *see* the smoke, cannot certainly tell whether it be *Tobacco* or no: For some have been cheated with *Dock-leaves*, or, it may be, with *Ropes-*

ends

ends finely ſhread, which they have taken (perhaps) for a *Pipe of Spaniſh.*

Let who will find fault with *Tobacco*, I ſhall undeniably prove, that not onely ſome, but all *Tobacco* is good, by the ſame Argument as one did undeniably prove, that all *Women* were *good*, *viz.* this, All ſorts of Tobacco are either *good for ſomething, or good for nothing.*

ORAT. XXXVIII.

Of Cleanlineſs, Neatneſs and Gentileneſs.

Ladies,

HOw my *Speech* may pleaſe you, I know not; but I am very confident you do not miſlike my Subject.

Had you been Heathen Ladies (as it is well you are not) I preſume you would have adored *Cleanlineſs* and *Neatneſs*, as a pair of *Goddeſſes*, as worthy to be worſhipped, as moſt of thoſe that were worſhipped by the Heathen.

Although you aſcribe no *Deity* thereunto, I obſerve you *Sacrifice* a great deal of *Time* and *Pains* to them, and ſpend a great deal of *Incenſe* (*perfumes* I mean) upon *Cleanlineſs* and *Neatneſs.*

Your

Your Houſes ſeem to be the *Temples* of *Cleanlineſs*: Your *Parlors* and *Dining-Rooms* the moſt *ſacred* part of thoſe *Temples*, where the whole floor is a *Looking-Glaſs*, in which you may ſee your Faces.

But as I am no *Cockney*, ſo will be no *Cockqueue* to meddle with thoſe pieces of *cleanlineſs* and *neatneſs* which concern your ſelves, but confine my ſelf to the *cleanlineſs* and *neatneſs* of Boys.

It is good to be *neat*, but it is neceſſary to be *cleanly*. He is unlike a *Gentleman*, that is not *neat*, but he is like a *Beaſt*, that is not ſo much as *cleanly*.

It is *unhandſome* to make an ill-favoured Legg, but *baſe* and *Tinker like* to go with *unwaſht Face and Hands*.

'Tis bad to be a *Clown*, but worſe to be a *Sloven*.

One ſavours of the *Country*, but the other of the *Hog-ſty*; the firſt is a *Bumkin*, but the laſt is a *Bruit*.

If Books could ſpeak, how would they complain, how ſome Boys uſe them, making the Paper almoſt as black as the Ink?

Their Books are alwayes *in mourning*, ſo far as they have learn'd; I ſuppoſe, for the *Sloven* that uſed them, dead to all *neatneſs*.

As

A *Sloven* ſtinks above-ground, and had need to be *embalm'd* whilſt he is alive.

As for a Clown, he is not to be *laught* at, when he comes piping hot out of the *Country*, but after he has ſeen *Faſhions* a year or two, if he do not mend his manners, 'tis fit that he be ſent into the *Country* again, never more to return to any City, or handſome *Corporation*.

A Sloven, for that he violateth the *light of nature*, which ſheweth that no man ought to *Poyſon* himſelf, or others, ſhould be ſoundly whipt, if the *file* of the *Ferula* will not fetch off his *ruſt*.

But as for a Boy that is *cleanly*, *neat* and *gentile*, eſpecially if alſo *towardly*, and a *good Schollar*, he ought to be reſpected as a *perſon of Quality*.

ORAT.

ORAT. XXXIX.

Upon a glut of Doctors in Druina.

Gentlemen and Ladies,

HOw, *all to be Doctor'd*, is the Land of *Druina*? as if *Doctorship* were an Epidemical Diſeaſe, or all the Air were infected with it, every thing turns to it. The Phyloſophers ſaid, *Omnia ſunt animarum plena, All things are full of Souls*; It may as truly be ſaid now adayes, *Omnia ſunt Doctorum plena, All places are full of Doctors.* *Doctorſhip* is an o, which if the Figure of reall worth ſtand before, it doth conſiderably inhance the value, but if it doth ſtand by it ſelf, it is a meer *Cypher*; This premiſed, I hope we may proceed without offence. Who is able to innumerate the various kinds of Doctors, which ſwarm in this Age like Flyes in Summer? There are *Doctors of Divinty*, *Doctors of Phyſick*, *Doctors of Law*; yea, *Doctors of Muſick*; there are *Maſter-Doctors*, *Doctor Doctors*, *Apothecary Doctors*, *Chirurgion-Doctors*, *Mens-Doctors*, *Womens-Doctors*, *He-Doctors*, *She-Doctors*, *Aſtrological* Doctors, who, though they converſe with all the Planets, yet ſeem all to be born under the three-penny one, for few

few of them are worth a groat: There be *Chymical Doctors*, who will be rare Fellows when they have found out *an universal remedy*, and the *Phylosophers Stone*. Then they who now deal chiefly in *Drops*, will have an *Ocean* of money, and will quaff off nothing but *aurum potabile*. There are *Doctors* for our *English Diseases*; and there are *Doctors* for the *French Disease*, which, they say, have *lusty* Practice; nay, I had almost forgot to tell you, there be *Horse-Doctors*, who, I presume, have some practice among Sheep, Oxen and Swine, which, I think, come all within the list of their *Patients*. Give me leave to add, there are *Magical Doctors*, who deal in *Spels* and *Charms*, and we may not say of such, they are no *Conjurers*? There are *Visional Doctors*, or those who see strange Visions in *Urinals*, which others see not, as that such a one was bruised by falling down stairs, and how many stairs he fell down. There are *Orange-Doctors* (and are of an honourable Creation) but are they there not also *Lemman Doctors*, or *Lemmans Doctors*, and those I don't like. There are Doctors for *any* Disease, be it *Toothache*, or for *Corns*, or for *Eyes*, or for *Ears*; and might he not have some Practice that should set up Doctors for *Noses*? If the multitude of Doctors be a Disease (as some say it is)

is) for surely there are more *Doctors* than *Diseases*, (there being some for every Disease, and some good for none) I know no better remedy than this, that there might be a *whisking Aniversary Pole*, set upon all unlearned persons, who go under that name. Thus we see an old Prophesie of *Chaucers* fulfilled, *The time is coming when Doctors and Knights will be as brief as Woodcocks and Snipes.* Hence I am bold to deliver my Opinion, That though the word *Doctor* be a Noun Substantive, yet it cannot long stand by it self in any reason or signification, but must necessarily have added to it the Epithets either of *subtle* or *sublime*, or *angelical* or *seraphical* (as the Orthodox Papists use to speak) and when those *Epithets* shall become as *common* as the Title of *Doctor* is, they may chance to signifie as little, as that alone doth. I wish that all the *unlearned Doctors* had been *Doctors* of *Musick*; for it is manifest, they be *fiddleing Doctors*; and moreover, they might have served well enough for the *Base*, and it would well become them to sing, *Fa me la soul.* Concerning *Doctorship*, I have this to add, Some are neither *Doctors*, nor deserve to be so: Some deserve to be *Doctors*, and are not; some are *Doctors*, and deserve it not, (for Kissing goes by favour). And lastly, Some are Doctors,

and

and deſerve to be ſo, and much good may it do them, and accordingly I reverence them.

ORAT. XL.

Upon a Grum Philoſopher.

G. and L.

SOme are pleas'd to call me the *grum Philoſopher*; I may be *grum*, but I aſſure you I am no *Philoſopher*; but were I a *Philoſopher*, I ought to be *grum*.

For *Philoſophy* is a *crabbed* thing, and therefore a Philoſopher ought to have a *crabbed* look.

They ſay an *Orator opens his hand*, but a Philoſopher *bends his Fiſt*: Now a *grum* look, and a *bended Fiſt* (ſuch as you ſee me have) do well agree together. (*Ladies*) 'Tis poſſible I may *frown* upon others, but I ſhall alwayes *ſmile* upon your *Ladiſhips*.

Call me elſe what you pleaſe, only be pleas'd to call me *Yours*.

ORAT.

ORAT. ULT.

The Moderators Speech interpreted.

G. and L.

THe young Gentleman that ſpake laſt, ſpeakes no *Engliſh* at this time, and therefore I am ſent as his *Interpreter*, though one would think that he ſhould rather have been my *Interpreter* into the *Engliſh* Tongue, than I his, for he looks perfectly like an *Engliſh man*, but I more like a *Forreigner*.

He ſpake to this purpoſe,

G. and L.

Since it hath fallen to my ſhare to be this day a *Moderator*, and a kind of *Judge* (an honour which I was never ambitious of) betwixt thoſe two Orators which have oppos'd each other, one pleading for *Publick* Schools above *Private*, the other for *Private* above *Publick*; it will become me to acquit my ſelf as impartially as I can, and you muſt judge whether I do or no.

By the great Probabilities which have been offered on both ſides, you may ſee it is a very difficult caſe, and ſuch as ſeems to require a *ſpecial Verdict*.

For

For I believe whilst you heard the first Opponent plead, you were generally of his mind, *for Publick Schools* above *Private*; but when you heard the second, you were as many of you of his Opinion, for *Private* Schools rather than *Publick*; and could you have heard them both at one time, you would have hung in suspense, like *Mahomet*'s Tomb, betwixt two Loadstones.

But for one distinction (which, they say, is common amongst *Logicians*) I could have brought this Controversie to no Issue. The distinction is this, and it is a rare one for our purpose; Things are what they are, either *simply*, or *secundum quid*; that is, either in all respects, or but in some; either upon *some* onely, or upon *all* accounts. *Publick* Schools are certainly the best in some respects, and upon some accounts.

First, Their Masters are the best Masters, κατὰ τὶ, or in some respects, as namely, because they are the most useful. They *do* most good, because they have *most* to do good to. If they be not greater *Lights* than other Masters (as the Moon is not than other Stars) yet they are greater *Luminaries* (as the Moon is.) If they have not greater *Abilites*, yet they have greater *Oportunities*. If they be

 not

not better *Souldiers*, yet they are greater *Officers* and *Commanders*.

Now there is an honor due to persons, not onely for their internal *worth* and *merits*, but also for their *external place* and *quality*.

Publick Schools are best for some sort of Boys, but not for all. First, *stout* and *sturdy* Boys, that cannot be govern'd else-where, as *martial* Law is best for *Souldiers*, and *Little-ease* for Servants that will not be subject to their Masters.

I fancy that the Masters of some Publick Schools would tame the great *Mogul*, or the *Grand Seignior*, if he were their Schollar, and should contend with them; so wickedly would they *be-labour* him, for you know, *Labor omnia vincit improbus*.

Secondly, For Boys that will greatly answer to the spur of *Emulation*, more than to any thing else; great Schools are best, because there is the greatest *Emulation*; provided alwayes, that their *metal* and strength can hold that *gallop* which it will put them upon, and they not break their winds.

But some Boys there are that have no *Emulation* to excel others, either because they content themselves with this, that it is well known they could excel other if they would,

or else because they think if they would excel others, they cannot.

Then as for Lads that are *poor*, and want *Exhibitions*, they must take Publick Schools, as Men take their Wives, for better, for worse; for if they be worse to others, yet they are best to them. Those are the advantages of a Publick School.

But then Private Schools are better in other respects, and for another sort of Lads.

If Boys be given to *Vice*, Private Schools are better for them than Publick, because in the latter of these, there are more to infect them, and more for them to infect; more to make them worse, and more to be made worse by them.

Moreover, in a Private School, vicious Boys may more easily be detected; as it is easier to find a Thief in an open Forrest, than in a thick Wood.

If Lads be *young*, *tender*, *meek* and *softly*, *Private* Schools are best for them. For *Publick* Schools are too hot for them. They cannot be well in those torrid *Zones*: They cannot live under the *Line*.

Again, if Boys be dull, and unapt to learn, Publick Schools will but disgrace and disparage them. The less they can *do* there, the more they will *suffer*.

For of them that cannot make Schollars, they will make Examples; and they that cannot themſelves *learn*, through *incapacity*, are made to *teach* others to learn, that will not, through *negligence*; they that ſerve not to be *taught*, ſerve to be *whipt*.

Again, if Parents deſire that their Children ſhould learn any thing out of the uſual rode of Schools, as *Muſick*, *Dancing*, *Mathematicks*, other *Orienteal Languages*, beſides the *Hebrew*; Private Schools are beſt for that purpoſe, becauſe Publick Schools will not go out of their rode.

Laſtly, Private Schools do uſually ſend their Schollars to the Univerſity before their Beards be grown, which Publick Schools many times do not.

Their Schollars many times do begin to *ſuck* their Mother, the *Univerſity*, when it is high time they were *wean'd*; and are but *Academick Children*, when they look like *Fathers*. Theſe five laſt are the advantages of a Private School.

But upon the whole matter, I think it juſt and fit to ſay, That as healthy Conſtitutions can live, and thrive, much what alike, in any *tollerable* Air, be it ſharp or mild, open or cloſe, Country or City; ſo the matter is not great,

great, whether the School a Child is put to, be *Publick* or *Private*, provided the Master be *good*, and the *Schollar ingenuous* and *towardly*.

Pro Scholis Publicis.

Viri Dignissimi Literatissimiq;

NOn de *lana caprina*, sed de re magni momenti, & ponderis, inter me, & unum è condiscipulis meis, orta hodiè est controversia; nempè, utrum satius & consultius sit ut Pueri in Publicis, an in Privatis Scholis instituantur.

Pace vestrum omnium, & salvo honore hujus loci, ut mihi videtur, *Schola Publica* inter *Privatas* lucet, *velut* inter *stellas luna minores*.

Suppetit mihi perfectus Rationum numerus, ad hanc sententiam stabiliendam, & ipsæ Rationes (uti opinor) non sunt minùs perfectæ.

Prima esto, Optimi Præceptores, sunt in Scholis Publicis (velim Doctissimi) quod si gratis dictum sit, tutò & impunè dici queat. Quis enim Privatæ Scholæ Præfectus, se cum Publico præceptore magis conferre audeat, quàm Privatus princeps cum *Grandi* (ut vocant) *Sultano?*

Secundò

Secundò Doctiores evadunt pueri in Scholis Publicis, quàm in Privatis, ſcilicet meliores *Philologi*, *Oratores*, *Poetæ*, & quicquid præterea ad eruditionem ſpectat.

Quandò illi primùm Academiam petunt, idem de illis dici poteſt, quod vulgò dicitur de infantibus, a primo ortu grandiuſculis, nempè illos *ſemi-adultos* eſſe. Cùm adhùc *Recentes* audiunt ſunt *ſemi-conditi*, & cum multi alii *crudi* veniunt, illi plerùmque ſunt *ſemi-cocti* cujus nonnulli eorum, heu nimiùm conſcii ulteriùs coqui reſpuunt. Accedunt *Aurei Recentes*, ſit ſuâ culpâ, ſi non mentiatur proverbium, quòd vulgò degenerant in *Argenteos Sophiſtas*, & *Plumbeos Artium Magiſtros*.

Tertiò plus fervet *Æmulatio* in Scholis Publicis quàm in Privatis imò ibi, eò uſque fervet ut Diſcipuli validis litterarum remis non minùs incumbant quàm ſuis ſoleant Remiges, pro magnâ mercedé, ac βραβείω (brabeio) decertantes.

Ibi *Æmulationis* œſtro perciti, diſtendunt ingenia ſua, ut *muſici* nonnulli fides ſuas, uſque dum crepent, vel tantùm non rumpantur, & eò uſq; acuunt ingeniorum aciem, donèc propè eſt, ut diſſecent corporum vaginas.

Quartò, Pueris in magnum *Honorem*, & *Ornamentum* cedit inſtitui in Scholâ Publicâ,

& talis Scholæ *Capitaneus*. Est quasi Academiæ cujusdam *procancellarius*, sed proh-dolor *non cuivis contingit adire Corinthum, & è quovis ligno non fit mercurius*, nèc *Capitaneus*.

Quintò, Gymnasia Publica habent (quas vocant) *exhibitiones*. Fateor has nihil esse ad pueros opulentos, neque ad illos, qui Academiam nunquam petituri sunt, sed quòd ad pauperes (& Academicos futuros) attinet, tanti est, ut inde compensentur dura omnia, quæ illis ferenda sunt, qui *pro pænis suis commutare* non possunt, nèc posteriora sua, á verberibus istis redimere, quæ *exempli gratia*, nonnullis infligenda sunt.

Sextò, Optima Disciplina in *Scholis Publicis* exercetur. Ibi tantùm non *adorantur* Præceptores propè *Deos, fecit Timor*.

In *Scholis Privatis* quidam pueri *debacchantur*, sed in *Publicis*, omnes *contremiscunt*, aut *Tremulorum* more conticescunt.

Quid si earum Discipuli adoleverint? quid si ad multam barbam pervenerint, ipsisq; præceptoribus majorem? non inde extrà tela sunt illorum terga, non inde extra periculi aleam posita.

A magnis illis *Archididascalis* tam vapulant *viri* quàm *pueri*, tam *exteri* quàm *inquilini*: Illi *Leones* non metuunt *Gallos*. Testor *Gallicum* illis pænas dantem, ob suspectam injuriam.

juriam. Imò non metuunt torvos *bajulatores*: Testor tergum infælicis *bajulatoris*, cui fortissimus simul ac Reverendissimus *Gillus* gravissimum quod unquàm portâsset onus, virgâ suâ imposuit.

Invictissimus *Gillus* instituebat quoddam *Iter Boreale*, pueris malè merentibus, quod iter aggressuri heu quanto pallore conscendebant equum? Et instar *Apellarum Judæorum* quantâ excoriatione posteà descendebant?

Septimò & postremò (nam ad triginta *ludus* noster non extenditur) pueri in Scholis Publicis plus *Audaciæ*, & *confidentiæ* acquirunt. Ibi enim sicut habent minus *plumbi* quàm in Privatis Scholis, sic plus *Æris*, velim *Æris sui, non alieni.*

Jam verò *confidentia*, teste *Verulamio*, *mira* præstitit si non *miracula*, quasi *nullum numen abesset* (ut de prudentiâ dici solet) ubi sit *confidentia*. *Mahometes* cùm magnum cœtum accersivisset promittendo scilicet se montem longè distantem, solo ipsius jussu appopinquare facturum, cum vociferante illo; Heus mons adesdum, mons nihilominus immotus stetit, altâ voce, & perfrictâ, qua erat fronte, inclamavit si mons iste ad *Mahometem* venire non velit, dico vobis quod ipse *Mahometes* ibit ad istum montem & vulgo judice *miraculum* præstabat.

Nescio

Nescio quot functiones, quot vitæ institutiones, quot occupationes multam *confidentiam* postulant.

Theologi cum ambiunt multa ut vocant, *beneficia* magno intervallo, distantia, utantur oportet multâ *confidentia.*

Venditores qui solent dicere se merces suas *minoris* vendere quâm ipsi emerunt hoc est quod illis ex *damno* vivitur necessè est ut bona fruantur *confidentia.*

Medici qui defectu *confidentiæ* laborant, se ipsos curare nequeunt, nec tueri, a *medicastris* ab *obstetricibus*, *nutricibus*, *aniculis*, cæterisq; garrulis mulierculis.

Postremò *jurisconsultis*, multâ *confidentia* opus est, aliter sæpè, sæpius, actum erit, de *clientibus.*

Qui habent *bovem in lingua* necesse est ut habeant in fronte *Audaciæ Cornucopiam.*

Si quis hanc Rationum *Heptarchiam* (ut mihi videtur inviniblilem) evertere queat, egò quam lubentissimè in *Schola Privata* adolescam.

Pro

Pro Scholis Privatis.

PRæcedens Oratorculus, mihi, & forsàn vobis, cum *multa ratione insanire visus est*, dùm totidem Argumentis, quot sunt *Planetæ*, operam dedit ut *Publicas* Scholas, *Privatis* longè anteferendas esse, suo more probaret.

Palàm faciam illius Rationes, quamvis numero *perfectas*, re atq; naturâ valdè *imperfectas*, ac imbecilles esse.

Primo Asseruit Litteratissimos Archididascalos, Publicis Scholis præesse. Oportere concedo, sed alitèr usu venire testor *Farnabium* nulli secundum, *Hoolum famigeratissimum* juxtà & utilissimum virum, cum cæteris ejusdem nominis, qui etiamsi *privatis* tantùm *ludis* præfuerunt, cêleberrimorum Gymnasiorum præceptoribus (quòd absque invidiâ dictum sit) quod ad Doctrinam attinet, neutiquàm cesserunt.

Porrò dixit (idque gratis) quod pueri in Scholis Publicis longè *Doctiores* fiunt quàm in Privatis.

Concedo quòd ibi sit plus Doctrinæ in *universis*, sed non in *singulis*, & ideò plùs in *univer-*

universis, quià plures habent *erudiendos*, ibi inquam plus Doctrinæ habent *extensivè*, ut vocant, non *intensivè*.

Quòd si Schola quæ tantum viginti Discipulis constat, duos tantum annuatim, ad Academiam promoverit, æquè litteratos, perinde erit, ac si ludus ducentis alumnis fretus quo tannis viginti miserit.

Tertiò non erubuit dicere, idque in laudem Gymnasii *Publici*, quòd ibi magis fervet *Æmulatio*, jam verò quid est ista *Æmulatio* nisi *Ambitio*, & *superbia* quid est *superbia*, nisi ingens vitium? Sed *spes* & *metus* quibus gubernantur *Scholæ Privatæ* non sunt *vitia*, sed *affectus naturales*.

Quantò magis *Publica* est Schola, tantò magis superbiunt pueri, qui aliis prælucent, & illi quibus alii prælucent, tantò magis animum despondent.

Ex quarto illius argumento quis non conjiceret Adversarium nostrum Presbyterum esse (ut vocant) rigidrissimum?

Ibi enim propter *Rigorem* plusquàm *Septentrionalem Publicas Scholas Privatis* antepositit, quasi virtus non in *medio* consisteret, sed in *extremo*.

Facilè animum induco, ut sentiam quòd pueri in Scholis *Publicis* posteriora sua minus sarta, & tecta habeant, nèc illis plus *cutis* sit

quam

quam *caudæ* est similis. Sed quid inde Laudis? Nùm *Inclementia Turcici* regiminis clementiæ *Anglicanæ* præferenda est?

Pistrini ergastuli Tulliani optima est Disciplina, si modò acerbissima disciplina sit optima.

Imò verò eò audaciæ pervenit Adversarius noster, ut eo nomine Scholas Publicas celebraret, quòd pueros Audaces faciant, quasi pueris superesse Audacia, potius quam *deesse* non solebat.

Ibi *audaculi impudentes* fiunt, ibi nimiùm modesti & timidi penitùs confunduntur.

Subversis itaque Adversarii mei argumentis, mea jam tandem in medium profero, pro Scholis *Privatis* militantia.

Proculdubio in *Scholis Privatis* sunt pauciora, & minora vitia, nam ubi *plures* peccatores, ibi *plura* peccata, & ubi *majores* peccatores, ibi peccata *majora*, nam vitia cum pueris *adolescunt*, & cum propè *viri* sint ad puerorum *Ineptias*, sæpe nimis, addunt virorum *flagitia*.

In Scholis *Privatis* pueri præceptorum suorum oculis, & inspectioni longè magis subjiciuntur, quàm in *Publicis*.

Quis enim publicus *Ludimagister*, si vel *Argus* esset, Scholam suam circumspicere queat,

aut

aut si *Centimanus Briareus* ad singulos illius Discipulos, manus suas extendere?

Omnino expedit, ut pueri *molliusculi* & (ut ità dicam) *pueri pueriliores*, in Privatis Scholis enutriantur ut ab injuriis magnæ puerorum turbæ, eorúmque grandiorum, immunes sint.

Quis nescit quod in Scholis *Privatis Ingenia*, & *Temperamenta* puerorum, magìs patefiant, quàm in *Publicis*? ubi *Formido*, velut atra nox, omnia istiusmodi celat & abscondit.

Ut *Apes* in *vitreis alvearibus* inclusas, quicquid agunt, quicquid moliuntur, intueri, & observare facile est, sic pueros, qui in Scholis *privatis* instituuntur: Et immane quantum ad malam indolem emendandum conducit, cùm probè intelligitur?

Porrò in Scholis *Publicis* non sunt *Foci* habent *Aras*, (saltem habent *sacrificia*,) sed non habent *focos*.

Habent *Aras*, sed non quales *Vestalibus*, curæ erant, in quibus ignis nunquàm *extinguebatur*, nam in suis nunquàm *accenditur*.

Ex illo *uno Absurdo*, en quam *sequuntur mille*, mille verbora, mille cruciatus. Nàm urgente Glacie, & nive, unde sibi suisq; calorem conciliarent *Publici Ludimagistri*; unde ad

ad *ruborem*, & *ſudorem* uſque ſemet exercerent niſi ſtrenuè flagellando Diſcipulos ſuos, ut *ſilicem* percutiendo, ignem excutimus.

Cum itaque perpauca recenſuimus commoda *ludorum Publicorum*, quibus in Scholâ Privatâ frui non liceat, ſed plurima *Privati* Gymnaſii quæ in Publicis non occurrunt, ſtatuo mecum ſi mihi unquàm contigerint liberi (qui nunc palàm fateor me nullos habere) eos non in *Publica*, ſed in *Privata* Schola inſtitutos iri.

Oratio

Oratio Moderatoris.

Viri Dignissimi, Doctissimique,

PRodeo (heu quam *invita minerva*) qualis, qualis moderatorculus & quasi pusillus judex, inter duos Oratores, invicèm *opponentes* quorum alter, pro *Scholis Publicis*, veluti *pro focis*, contendebat (quamvis in Scholis Publicis non sunt *foci*) alter pro *Privatis* tanquam pro *Aris*, (quamvis non sunt *Aræ*, nam ibi non *sacrificantur* pueri ut in Scholis Publicis) meum est equo ac indifferenti animo, inter hos duos, sententiam ferre, quod utrum faciam necne penès vos erit judicium.

Cum tam ancipiti *marte* inter ambos Oratores dimicatum fuerit, & tot verisimilia Argumenta, utrinquè allata fuerint ardua mihi videtur controversia, & communi judicum consilio digna, quod vocant *suffragium speciale*.

Credo etenim quòd vos, (Auditores) aut plerique vestrum, in utriusque oratoris sententiam impræsentiarum descendistis, quamdiù alteruter inter perorandum erat, & si pote fuisset utrosque semel, ac simul audivisse, animi vestri instar Sepulchri *Mahometis*, inter

inter duos magnetes, quasi in æquilibrio pependissent.

Inolevit præclara distinctio apud *Dialecticos*, quâ fretus, nequaquàm dubito quin hæc tanta lis, dirimi, ac decerni possit, quam alitèr ad optatum finem perduci potuisse totus desperassem.

Distinctio hæc est.

Quædam sunt id quod dicuntur esse, ἁπλῶς, *i. e.* simpliciter & absolutè, alia verò, solùm κατὰ τὶ, & secundum quid.

Juxtà celeberrimam hanc *Distinctionem* audeo dicere quod Scholæ Publicæ nèc sunt pessimæ, nèc sunt optimæ, quod Scholæ Privatæ nec sunt optimæ, nec pessimæ, *i. e.* simpliciter & singulis nominibus, sed secundum quid, & diverso respectu ac nomine, utraque harum Scholarum, & optima est, & pessima, seu mavultis, & melior est, & pejor.

Ludi *Publici* eo primùm nomine, *Privatis* ante-ferendi sunt, quia habent Præceptores aliquot nominibus, quamvìs non omnibus, præstantiores.

Eorum Archididascali si non sint majora *lumina* (quod de lunâ dicitur) saltem sunt majora *luminaria*.

Plus boni faciunt quià plures sunt illis quibus benefaciant. Si non habent ampliores

Dotes, certè habent ampliorem *Provinciam*, si non sint meliores *milites* proculdubio sunt majores *Duces*, ac *Imperatores*. Debetur honos non tantùm *internis meritis*, sed etiàm *externis* titulis & *Dignitatibus*.

Sunt quædam puerorum genera quibus *Scholæ Publicæ* maximè conveniunt. Primò *Refractariis*, & *indomitis*.

Sic *jura militaria* (quamvis truculentissima) optimè conveniunt *exercitui*, sic ergastulum servis *præfractis*, ac *effrænatis*.

Aut me fallit conjectura, aut Pulbici *Gymnasiarchæ* (vel eorum aliqui) vel eum quem magnum *Mogul* vocant, vel magnum *Tartariæ Chamum* vel *Grandem* (ut vocant) *Sultanum* si Scholæ suæ interfuisset, & si inter alumnos illius esset, subigere (si opus esset) perdomare queant. *Labor omnia vincit improbus*.

Secundò pueris valdè *Ambitiosis*, ac præ aliis omnibus, *Æmulatione* exitandis, *Publica Gymnasia* sunt maximè idonea, ibi enim sunt plura *Æmulationis* irritamenta, si modo vires, & ingenium, tantis stimulis, ac tam impetuoso cursui respondeant.

Sunt verò qui nulla *Æmulatione* affecti sunt, vel quod sciunt se aliis prælucere posse si velint, (eoque contenti sunt) vel quod conscii sunt quod si aliis prælucere velint, nequaquam possunt.

Tertiò

Tertiò quibus *res angusta Domi est*, & *curta supellex*, illorum interest, ut *Scholas Publicas* eant, non aliter quam *mariti* ducunt uxores suas, *in melius*, & *in deterius*, nam etsi forsan aliis deteriones, iis proculdubio meliores sunt, *lueri* et *exhibitionum* (ut vocant) gratiâ.

Postremò si pueri *Audaciæ* defectu laborant, si illis non est *os*, (quod rarò evenit) facilè in Scholis Publius (si in Privatis minùs successerit) *inærari* possunt.

Recensuimus Publicæ Scholæ emolumenta jam tandèm audiamus quibus præcipuè nominibus, *Privata Gymnasia Publicis* anteponenda sunt.

Primò expedit ut pueri in malos mores propensi potius *Privatæ Scholæ* quàm *Publicæ* concrederentur, nam in primâ pauciores sunt quos illi *inficiant*, pauciores itidem a quibus ipsi *inficiantur*, & ibi facilius observantur *nebulones*, ut fures, in raro saltu, quàm in densâ sylvâ.

Secundò pueris teneris & molliusculis, maxime conveniunt Scholæ Privatæ, lis malè vivitur in *Zona torrida* et quasi sub ipsissimo *Æquinoctio* (cujusmodi sunt *Scholæ Publicæ*) & meliùs in *Zona Temperata* quæ *Scholæ Privatæ* emblema est.

Tertiò malè convenit inter pueros *Crassæ minervæ* et *Scholas Publicas*, iisque *ludi privati* longè aptiores sunt. Nam in Publicis plùs accipiunt Dedecoris, plùs animum despondent.

Ibi enim qui minima *præstant*, maxima *patiuntur*, qui *erudiri* nequeunt, exempla fiunt, & qui ad *ediscendum* inepti, ad *vapulandum* aptissimi judicantur, & qui *præ otio* parùm discunt illorum pænâ doceantur qui præ defectu ingenii edoceri non possint.

Porrò sunt qui præter *Hebræam*, alias *Linguas Orientales* ambiunt, præter *Orientales*, *modernas* putà *Gallicam*, et ejusmodi, præter *Linguas*, *Artes* & *Scientias* aliquot, *Musicam*, *Mathematicam saltandi* et *cantandi* artem, hos necesse est in *Scholis Privatis institui* nam *ludi Publici* ab usitatâ Scholarum ἐνκυκλοπαιδεία, nè latum unguem recedunt.

Ad hæc, *Scholæ Privatæ* alumnos suos ad ad *Academiam* mittunt *imberbes*, (nec ideo minus *Apollinis* filios) sed *Publicæ Barbatos*, dixissem ferè *longobardos*, scilicet illæ *Agnos*, ad *Academiam* mittunt, hæ vero *Hircos* harúmque Discipuli tùm primum uberibus *Academiæ* admoventur cum *ablactari* deceat, et tum *pueri* audiunt *Academici*, cum *paternum* vultum præ se ferunt.

Heu quàm *stultos* referunt *ætate*, ac *statura* viri cum *longis* adhùc *tunicis* induuntur?

Ex

Ex his quæ diximus palàm eſt, *Privatas Scholas*, habere ſua commoda præ *Publicis*, et vice verſa, *Publicas* præ *Privatis*, nèc facile dictu eſt, cui maxima commoda, cui maxima incommoda tribui debent.

Conſideratis conſiderandis videor res mihi in *æquilibrio* eſſe.

Trutina quæ jam-jam ſubſedit, mox *ſubſilit*, et quæ jam-jam *ſubſiliit*, mox *ſubſidet*.

Neutra harum Scholarum *anteponenda*, neutra *poſt ponenda* eſt.

Ut nox nocti, dies diei, et nox diei, dies nocti, ſub *Æquinoctio* æquales ſunt, quoad longitudinem, ſic Scholæ *Publicæ Privatis*, et *Privatæ Publicis* quoad *excellentiam*.

Statuo igitur quod ut corpora ſalubria in quovis aere, non peſtifero, æquè convaleſcunt, ſic parùm referat ſive *Publicis*, ſive *Privatis Scholis* pueri mandentur, modò in alterutrâ *Præceptores* ſint *didactici*, eorumque *Diſcipuli induſtrii* ſatis, et *ingenioſi*.

Oratio Quarta.

In laudem Doctrinæ.

Viri Doctissimi,

UT famâ accepi, inter magni *Hippocratis* Aphorismos, primus est, *Ars longa, vita brevis.* En vobis hodiè, non dissimili ritu, breve tempus, et breviorem Oratorem, sed Thema longissimum, et ponderosissimum, nempè *Doctrinæ* laudem. Quis Doctrinam tantillo spatio vel *definire* queat, nedum *dividere?*

Eheu quòd nondùm convenit inter doctos quid sit Doctrina? Qui depereunt *Philologiam*, *Doctrinam* collocant in nomenclaturæ rerum peritiâ, et dum *bonas literas* petimus, *verba dant*, quæ quidem licet verba vocentur, et verba conflentur è *literis*, tamen non assurgunt ad nomen, et dignitatem *bonarum literarum*, sed tantùm illarum *janua*, sunt et *vestibulum.*

Fateor si quis rerum nomina cognosceret eodem modo quo *Protoplastes*, qui singulis Creaturis nomina imposuit, naturis suis convenientia, næ ille, si quis alius, eruditus esset, non quòd nomina cognoverit, aut imposuerit,

sed

ſed quòd naturis rerum adaptare potuiſſet.

Sed hodie tàm exigua pars naturæ, rerum meris nominibus innuitur, ut ſi quis eſſet *Lexicon* ἔμψυχον, vix inde conſequentur eum eruditum eſſe.

Abſit ut ſentiamus fundamenta *Doctrinæ*, quin potiùs *Ignorantiæ*, jacta fuiſſe in *confuſione linguarum*, aut *Reverendiſſimum* illum *Epiſcopum*, malè meruiſſe de *Doctrina*, qui operam dedit, ut omnes gentes, in unâ, eademque linguâ conſentirent.

Alii quaſi prædictorum *Antipodes*, *doctrinam* collocant in cognitione rerum *mechanicarum* unde ſequeretur *Agricolas*, *Colonos*, *Hortulanos*, & omnium ſpecierum *fabros*, *aureos*, *argenteos*, *aheneos*, imo *plumbeos*, doctiſſimorum virorum nomine, idque de jure, celebrandos, & ſalutandos eſſe.

Per me, inducant togam coccineam (ſi ità ſe res habeat,) et exuat quiſquis non eſt *mechanicus*. Convertantur *collegia* in *Officinas*, & domicilia mechanicorum, *Apollo* cedat *Vulcano*, & per Statutum irretragabile, Doctores ſtatim evadant. *Brenteſque ſteropèſque & nudus membra Pyrachmon.*

Apage *metaphyſicam* nàm abſtrahit ab omni materiâ re, & ratione.

Exulet *moralis Philoſophia* nam *Doctrina* non erit in genere *Morum* (plùs minùs) ſed *Rerum*.

Qui metuunt *umbras*, & chimæras, & nihil admittunt in *Intellectus* suos nisi quod *prius fuisset in sensibus* sola *corpora* complectuntur, & quicquid spirituale, invisibile, aut impalpabile, in Philosophiâ, aut negant, aut spernunt, quo facto, de te *O materia prima* penitùs actum, & conclamatum est; nam apùd illos *secunda* est nulli *secunda*, imo *prima* (quam vocant) nulla est. At me judice (qui infimus sum) *Doctrina* consistit in cognitione tum *Verborum*, tùm *Rerum*, sed præcipuè *Rerum*, & non nisi *Rerum* gratiâ, *Verborum*.

Quotusquisque *Res* cognoscit certò, & extrà dubium, quoàd veras causas? Nescio an talis invenitur apud mortales.

Qui novit Rerum *naturam*, *effectus*, *Qualitates*, *operationes*, *commoda*, & *incommoda*, *usum*, & istiusmodi, is quantum ego assequor, eruditus est, etiamsi *Scepticus* sit, & ambigat de plerisque rerum causis, vulgò assignatis.

Qui novit structuram humani corporis, morborum signa, & symtomata, materiam medicam, quoad simplicia, & composita, modum præparandi, & utendi, & medendi methodum, is ni fallor, medicus est, etiamsi nèc hujus nec illius morbi, veras & genuinas causas, assignare ausus sit.

Impertiit nobis benigna natura, quod erat è re nostrâ, nempè ut cognoscamus usum, & accom-

accommodationem rerum omnium, quid in illis usurpandum, quid vitandum sit; sed *modos*, & *Rationes* rerum (ut mysterium lippientibus mortalibus inidoneum) proprio pectore celavit.

Jàm *definivimus doctrinam*, et quamvis nihil apertè diximus, in laudem doctrinæ (quod præsentis Officii esse videbatur) tamèn reverâ ipsâ *Definitione* satis laudavimus. Quid enim præclarius, quid suavius, quàm probè calluisse rerum ferè omnium *naturas*, *Qualitates*, *Effectus*, *Usus*, *&c.* rerum inquam omnium *Cœlestium*, *Terrestrium*, *Aquatilium*, *Subterraneorum*, *Animalium*, sive *Volucrum Pecudum*, *Piscium*, *Insectorum*; *Vegitabilium*, ut *florum*, *herbarum*, *radicum*, *seminum*, *Inanimatorum*, ut *mineralium*, *metallorum*; *lapidum* pretiosorum, calluisse inquam, horum omnium *species*, *figuras*, *proprietates*, *virtutes*, *commoda*, *incommoda*, utendi modos, quo judice, non utilissimum juxtà, & nobilissimum est?

Porrò intelligere omnium *Regionum*, *Continentium*, *Insularum*, *Urbium*, *Marium*, *Fluviorum*, *situm* et positionem, quod *Geographi* est; omnium Gentium Temperamenta, Mores, Regimina, Consuetudines, quod *Cosmographi* est; res præclarissimas ubique terrarum gestas, ab orbe condito, quod *Chronologi*, et

Historici

Historici est; Dimensiones, et proportiones Globi terrestris, et singularum ejus partium, quod *Geometræ* est, *Astrorum* omnium *Constellationes*, *Motus*, *Figuras*, *Magnitudines*, *Altitudines*, *Distantias*, (à nobis, et à se invicem) Ortus, Occasus, Influentias, *&c.* quod *Astronomi* est: hæc inquam, probè intellexisse immane quantum hominem ab homine distinguit, quasi doctus, & ignarus vix essent ejusdem *speciei?*

Ibi videas quod minus est (viz. *Microcosmum* aut mundum minorem, id quod majus est, (nempè *Macrocosmum*) vel majorem mundum in se continere.

Næ ille otiosus spectator in hoc mundi theatro parùm futurus est (ut alii) qui omnium ferè creaturarum naturas novit; nèc quicquam illi inservire renuit, qui omnibus rectè uti intelligit.

Cæteris mortalium quælibet herba exprobrat Ignorantiam eorum, et virtutem suam quasi respuit, dum celat.

Doctrinâ docemur non tantùm aliis uti sed etiàm nobis-met ipsis.

Grammatica, et *Rhetorica* docent nos *linguis* nostris uti tùm *proprie*, tùm *ornate*.

Logica nos Ratione nostrâ uti docet nam Intellectum dirigit, *&c.* *Ethica* homines dirigit in utendis animi sui affectibus, seu potiùs

ùs non abutendis. *Metaphysica* (quæ *naturalis Theologia* est) sic se ipsis uti, & gubernare, homines monet quemadmodùm illos dicet qui Deum agnoscunt, quem nobilissima illa scientia demonstrat. Cùm itaque tantum sit doctrinæ decus, & gloria.

Vos (mei condiscipuli) *ne hæreatis in cortice* doctrinæ, sed frangite corticem, & eruite nucleum, ab imo, ad summum contendite, nèc gradum sistite, donèc ad intima *Doctrinæ* penetralia perveniatis.

Oratio Penultima vel Quinta.

Apologia pro Orationibus quibus sunt levissima Themata.

NEscio à quibus incusamur ob *sterilitatem* nonnullorum Thematum de quibus hodiè peroravimus, *viz.* quod de *pictis Dominis*, de *Ferula*, & istiusmodi verba fecerimus, ad quorum primam mentionem, auditores vix risum tenuerunt. Quid respondebimus? Instituenda est Apologia sic se habet.

Homerus olim cecinit de βατραχομυομαχία, (sit salvum ori dum tantum verbum tantillâ de re pronuncio) i. e. de pugnâ Ranarum & murium.

Erasmus

Erasmus cum magno applausu celebravit *encomium moriæ*, id est, *stultitiæ*, idque sine stultitiâ. Mitto illos qui *Phalarides*, *Bysirides*, *Quartanas*, & istiusmodi, in se laudandas susceperunt. Videtis itaque si non quâ decuit Regulâ, & Ratione, tamen non sine magno exemplo, imo maximis exemplis nos illud fecisse, & mallem ego cum *Erasmo* vel *Homero* levitèr errare, quàm cum *momo* consentire.

Dicite sultis an non ridiculum est, cùm *parturiunt montes*, & *nascitur mus?* sed quid magis lepidum, & jucundum esse queat, quam cum *parturiunt mures* & *mons nascitur?*

Cedo mihi non parvum è magno, sed magnum è parvo, *è nuce Iliada*, ex equo veluti *Trojano* exercitum.

Virtus rerum consistit in parvo, dixissem ferè in *puncto*. Testor morsum formicarum, quæ mordendo apicem frumenti, eo modo, infrugiferum reddunt, quià in eo *apice*, erat vis prolifica. Semina rerum plerarumque en quantula sunt? Amat natura quercum (arborem illam *Jovi* sacram) è pusillâ glande producere.

Res minimæ, & nullius fere molis, sæpè sæpiùs sunt fertilissimæ. Quæ Arbor *vite* fertilior? & tamen parva, & exilis est: *Inest sua gratia parvis.* Parvæ, humilésque valles magnam prebent messem, cum altissimi, maximique

mique montes, penitùs ſterileſcunt.

Themata quæ nos *punctilla* vocamus, ſint licet punctilla, *centra* ſunt, ad quæ, et à quibus, multæ lineæ, et duci, et deduci poſſunt.

Quantilla res eſt *Pixis nautica?* et quanto minor eſt *Acus magnete tacta*, et tamen inde tota navis, totum iter dirigitur, et gubernatur.

Quævis *Anicula*, è plantis ſalutiferis, et ſucculentis, poteſt aquam, vel ſpiritum laudabilem elicere, at *Chymicus* ſit opertet, qui è duriſſimis metallis, & metallorum recrementis, imò è peſsimis *venenis*, ſaluberimum et nobiliſſimum remedium extrahere novit.

Quòd maximus *Plauſus* (et quid ni Applauſus?) è *coarctatione* oritur, teſtor *Bombardas*, in quibus *Pulvis Pyrius* coarctatus, tandem exitum quærens cum magno fragore, flamma, et triumpho erumpit. Ut *vexata natura* ſic *coarctatum ingenium prodit ſeipſum.*

Radii ſolis ubivis, uſque, et uſque ſparſi, et diffuſi, non tantam habent calefaciendi virtutem, quantam habent in parvo vitro concentrati. *Omne majus in ſe continet minus.*

Is ingenioſus, et frugi vir eſt non qui ſolum pingue et fœcundum invenit, ſed qui ſolum ſterile, et quaſi effætum fœcundum efficit.

Miramur *Stenographum* qui unius drachmæ ſpatiolo, totum *Decalogum* et *Orationem Dominicam*, omneſque *Articulos fidei* ſcribendo complectitur.

Vir

Vir æque *nobilis* ac *eruditus*, *Baconus* ille magnus, ſolebat dicere *Famam* & *Honorem* eſſe inſtar fluminis, quod *leviora* evehit, in ſuperficie ſuâ, ſed *ſolidiora* omnia ſubmergi patitur.

Fatendum eſt quòd Pueri tùm Auditorum *exhilarationem*, tùm *Famam* ſuam, obnixè ambiunt, ad utramque via patet, non per *graviſſima*, ſed per *leviſſima Argumenta*.

Oratio Ultima vel Sexta.

In laudem Virtutis.

GRatulor mihi provinciam quam nactus ſum, quòd in laudem virtutis coràm vobis hodie dicturus ſim. *Si natura neget, argumentum mihi demandatum (ſi quod aliud) oratorem faceret.*

Etiamſi ego, & alii omnes obmuteſcerent *virtus* ſeipſam, ſine vitio, & ſine verbis egregiè laudaret, imò & indiès laudat.

Hoc ſolum infœliciùs ceſſit, quod mihi peſſimo minimóque, *Oratorcubo*, illius elogium concreditur, cui optimæ, maximæque laudes debentur.

O ſi mihi contigiſſet, *pictas*, & *fucatas* facies, magis ornâſſe, *fucatis verbis*, quantillo negotio

negotio id fieri potuiſſet? ſiquidem in illis laudandis faciliùs fuiſſet *redundaſſe*, quàm *defeciſſe*, & nimiùm dixiſſe, quàm ſat ſuperquè dicendo non fuiſſe. At hìc *inopem me copia fecit*. *Virtus* enim ut de aliis quibuſdam dicitur non *patitur Hyperbolen*.

Malè eſt illi *pictori*, cui depingenda eſt facies, in quâ natura artem exquiſitiſſimam vicit.

Quiſquis encomio *virtutis* operam navat, næ ille parum abhorret ab *uniformitate*, ſiquidem id omnes faciunt præter nequiſſimos, & perfrictiſſimæ frontis nebulones, quorum laudes in ipſum vituperium cederet. Teſtor Poetam qui dixit *virtus laudatur & alget*.

Odi profanum vulgus, & arceo, à quo dici ſolet *Quærenda pecunia primum eſt, virtus poſt nummos*, id eſt, *Plutonem* anteferunt *Jovi*, & omnium malorum radicem, radici omnium bonorum. *O curvæ in terris animæ, & cæleſtium inanes*.

Vos verè eſtis *Galli Gallinacei* pluris facientes granum hordei, quam gemmas pretioſiſſimas.

Sed contrahenda mihi ſunt vela, cùm de virtutibus verba facio. Non omnimodam, non omnium, aut omnibus *virtutem*, unâ vice laudare, aut inſtitui, aut potui. Tantum virtutem *Puerorum*, virtutem in *pueris* elucentem,

tem, pueris commendare inpræsentiarùm decrevimus.

In *morali Philosophia* vulgò dicitur quatuor esse *virtutes Cardinales*, viz. *Prudentiam* quam in pueris vix magis expectare possumus quàm *canitiem*. *Justitiam* quæ suum cuique tribuit quæ vix incidit in pueros, qui nihil habent, *de proprio*, quod tribuant. *Temperantia*, quâcum illis parùm negotii est, qui *Intemperantiæ* stimulos vix dum senserunt. *Fortitudo*, quæ est *virtus*, si quæ alia merè *virilis*. Quid enim *pueris* cum *Fortitudine* quibus nèc ad pugnam provocare licet, nèc pugnare cùm provocantur.

Vobis (mei condiscipuli) commendo *modestiam*, *Industriam*, *Obedientiam*. Hæ sunt *puerorum virtutes Cardinales*.

Primò *modestiam*, Nam nihil pejùs ominatur pueris quàm *Impudentes* esse. *Modestus* est non qui fugit faciem hominum, ut *noctua lucem*, (id enim consciorum est) sed qui veretur se ipsum, & si quid minùs rectè, vel dixerit, vel fecerit, in ruborem conjicitur. Exuit *virtutem* qui exuit *modestiam*.

Adjicite *modestiæ* vestæ *industriam*, *Dii omnia vendunt laboribus*. Dum *Formica* laborat, pudeat vos otiari.

Is

Is expers *Induſtriæ*, ſi non reus Ignariæ eſt, qui quamvìs *penſum* ſuum præ metu præceptoris abſolvat, nil ultrò, nil ſponte, nil ex abundanti præſtat. Cedo mihi pueram qui Studiis incumbit, vel injuſſu præceptoris, nè dicam vel invito Magiſtro.

Porrò certiam *Virtutem*, eamque inſuper ſolam, vobis commendatam dabo, viz. *Obedientiam.* Æquum eſt, ut a ſuperioribus gubernentur qui ſeipſos gubernare non poſſunt. *Fides implicita* quæ *viris* obeſt, *Pueris* prodeſt nam *oportet discentem credere.*

Animadvertite obſecro quòd nobiliſſima eruditorum Societas, quæ vel in *Anglia*, vel forſan in toto terrarum orbe occurrit, inſignit ſe non alio nomine, quam *Virtuoſorum*, quamvis *ingenio*, & *Doctrina* polleant, præ maximâ parte mortalium, ſubinnuentes, ſcilicet, *Virtutem*, *Doctrinæ* anteferendam eſſe (nàm ſumenda eſt *denominatio à potiori*). Per *Virtutem* pervenitur ad optimas *Litteras*, ad veram *Tranquillitatem*, ad *Gloriam immortalem.*

FINIS.